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GRAMMAR

OF

THE PAṢTŌ

OR

LANGUAGE OF THE AFGHĀNS,

48119

COMPARED

WITH THE ĪRĀNIAN AND NORTH-INDIAN IDIOMS

BY

DR. ERNEST TRUMPP.

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TO HIS EXCELLENCY

DR. B. VON DORN,

IMPERIAL RUSSIAN COUNSELLOR OF STATE, ETC. ETC. ETC.

THE INGENIOUS PIONEER OF PAŠTŌ STUDIES IN EUROPE,

THIS WORK

IS RESPECTFULLY DEDICATED

BY

HIS MOST OBEDIENT SERVANT

E. TRUMPP.

PREFACE.

In offering this work to the public I need not apologize for bringing out a new Grammar of the Paṣtō; for every body conversant with this branch of literature is quite aware, that this is as yet by no means a superfluous task. Without disparaging the merits of my predecessors on this field of labour I may be allowed to state, that I have independently of them followed my own course and subjected the Paṣtō to a searching intercomparative examination, in order to elucidate its grammatical formation and structure and at the same time to assign to it its proper place in the family of languages. I trust, that my researches may prove to some extent useful to the student and that others may thereby be moved to turn their studies to this field, in which there is still ample space for the cooperation of others. What we stand most in need of are critically sifted texts, not mere reprints of manuscripts with all the blunders of the copyists. A good edition of the Dīvān of Rah'mān, Xush'āl, H'amīd etc., of the Paṣtō translation of the Anvārī Suhailī (Kalīlah ō Damanah), the Tārīχ-i murassaʾ etc. would be most heartily welcomed by all, who take an interest in Paṣtō studies. But the editors of such works should not consider it beneath their dignity to add explanations of difficult or rare words: for our Paṣtō lexicography has only commenced as yet and not every body has the advantage of consulting learned natives.

The pronunciation, put down in this Grammar, I believe on the whole to be correct; I have heard with own ears the Paṣtō spoken by the Afghāns and I have paid the greatest attention to the sounds and frequently inquired from learned men in Peshawer and Lahore, whenever I was doubtful; but it is possible, that I may have erred in this or that point.

Most of the quotations inserted in this Grammar are taken from Raverty's Gulshan-i Rōh and Dr. Dorn's Chrestomathy of the Pushtū or Afghān Language (St. Petersburgh 1847), as it was my intention to illustrate the grammatical rules, as far as possible, by examples drawn from such works, as are generally accessible; quotations from Mss. have therefore been introduced only sparingly.

My best thanks are due to the Imperial Academy of Vienna, which encouraged me to publish this Grammar by offering to defray a part of the printing expenses and to the Supreme Government of India, which liberally subscribed for a number of copies.

Tübingen, 16th Jan. 1873.

E. Trumpp.

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Introduction.

On the origin and relationship of the Paṣtō.

We hope that the time is passed for ever, when the Paṣtō was classified under the Semitic languages and that such assertions will in future only be looked upon as a curiosity. For the Paṣtō does not contain a single Hebrew word, and the substantive اور ōr, fire, which was identified with the Hebrew אור, light, is derived from the Zend ātar (Nom. ātarsh, thence Pārsī ātash and modern Persian آتش).*)

But if it is agreed on all hands, that the Paṣtō belongs to the Indo-germanic family of languages, the further question is, if it is to be classified with the Zend family or with the Indo-Ārian stock?

Hitherto those, whose judgement has a great weight in deciding questions of this kind, ascribed the Paṣtō unhesitatingly to the Zend family; so the learned Prof. Frederic Müller in his fine remarks on the Paṣtō sounds.**) We quite agree with him,

*) Arabic words, used in the Paṣtō, prove nothing, as little as in Persian.

**) Ueber die Sprache der Afghānen. Wien 1862.

that the palatal sibilants ژ, ږ, ږ can only have had their origin from the Zend (cf. §. 3 of this Grammar), that the change of the Sanskrit क्ष to ږ and ږ in Paṣtō can only be explained by the medium of the Zend and that in the pronouns and numerals many forms receive their only light from the Zend. But on the other hand it must not be forgotten, that the Paṣtō has preserved the whole cerebral row (of course with exception of the aspirates) of the Indian Prākrit tongues, that a very large stock of pure Paṣtō words is directly derived from the adjoining Prākrit idioms (chiefly the Sindhī, less the Panjābī), that the whole formation of the declensional and conjugational process bears the closest analogy to the Sindhī, that the whole structure of the Paṣtō active and causal verbs in the past tenses fully coincides with and can only be explained from the Sindhī, as shown in this Grammar.*) The Paṣtō however is by no means a Prākrit idiom, like the Sindhī, Panjābī etc., but an old independent language, forming the first transition from the Indo-Ārian to the Īrānian family and therefore participating of the characteristics of both, but still with predominant Prākrit features. This is also fully borne out by the geographical position of the Paṣtō between the Indian and Īrānian idioms.

Lassen already has proved**), that the *Πάκτυες* of Herodotus are in all likelihood the forefathers of our modern Afghāns. He puts down in this map of Ancient India the country of *Πακτυϊκὴ* in the Sulaimānī range of mountains, where no doubt the ancient seat of the Afghāns is to be sought, as they are frequently called thence Sulaimānīs (by the Arabs). But the ancient *Πακτυϊκὴ* is not to be restricted to this mountain range alone but must

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*) This affinity of the Paṣtō to the modern Indian Prākrit idioms is already recognised by Dr. Dorn in his learned „Grammatical remarks on the Pushtō".

**) Indische Antiquitäten I, p. 428 sqq.

have extended more westwards, including the ancient Arachosia; for according to some old traditions of the Afghāns they were originally settled (or at least a portion of them) in a country called Ghōr (غور)*) which must be sought eastward of Herāt and north-west of Ghaznī. This would account for the fact, that Sultān Mahmūd Ghāzī (A. D. 1010.) could subdue a portion of the Afghāns, whereas those dwelling in the (Sulaimānī) mountains remained rebellious (see: Dorn, Niamat Ullah, history of the Afghāns, Annotations p. 76). So much is certain, that at the time of Amīr Nāsir Ud-dīn Sabuktaghīn of Ghaznī (about A. D. 962) the Afghāns were already settled in the districts of Qandahār and Ghaznī; their migration to the north did not take place before the latter half of the 14th century and the conquest of Swāt by the Yusufzais in A. D. 1413—1424.

The Afghāns appear, as early as history mentions them, as a distinct nation, divided into many tribes or clans which are often at war against each other, but comprehended under one common national name.

The name 'Afghān' or 'Avghān' (أفغان, أوغان **) is according to a tradition of the Afghāns themselves that of the son of Ermia, son of Ṭālūt (Saul), king of Israël; ***) for the Afghāns pretend to be descended from Yaʒqūb (Jacob, the Patriarch).†) The

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*) غور is apparently an appellative, 'a mountainous country' (now غر); this accounts for the different Ghōrs mentioned. Elphinstone (Caubul, p. 153, note) mentions also another Ghōr, east of Furrah.

**) Also spelled افغانه.

***) Dorn, Niamat Ullah, p. 23.

†) Compare Gulsh. II, p. 64, 3:

د یعقوب قوم و تبار دی

„They are the tribe and race of Yaʒqūb."

The whole pedigree is exhibited in Dorn's Niamat Ullah, p. 37, and totally irreconcilable with the Biblical accounts.

name „Paṭhān," which they bear chiefly in India, they account for in the following way. The Afghān Malik, called Qais, went to Medīnah to see and hear the Prophet, invited by a letter from Khālid. The Prophet gave to this personage the name of Abd-ur-rashīd and on account of his bravery in the battle against the Koraishites he said, „that the attachment (of the Afghāns) to the faith would be in strength like the wood, upon which they lay the keel, when constructing a ship", which wood the seamen call 'Pathān'; on this account he conferred upon Abd-ur-rashīd the title of 'Pathān' also.*)

Though the tradition of a people deserves all attention, yet we must state, that the derivation of the name of 'Afghān' from a supposed son of Ermia, called 'Afghān' or 'Afghānah',**) is without any foundation whatever and a mere fiction, and with it we must also declare the whole story of their Jewish descent, based on this very name, a wilful invention, made with no other object but to vindicate some noble origin to the Afghān race; their own language totally contradicts their claims of a Jewish descent, of which the inventors of this myth were not aware.***) That the derivation of the name 'Pathān', put into the mouth of the Prophet, is equally fanciful, will be shown presently.

The name 'Afghān' is, at it is well known, not the national name, which the Afghāns apply to themselves, but given them by the Persians. Its etymology or meaning is not known, as little as we know up to the present day, why the Romans called

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*) Dorn, Niamat Ullah, p. 38.

**) Another curious explanation of the name 'Afghān' see: Dorn, Niamat Ullah, Annotations, p. 64.

***) Their Jewish features are greatly exaggerated by such, as believe in the Jewish descent of the Afghāns; I for my own part could detect nothing of them.

the Teutons 'Germani', the Germans themselves not making use of this name.

The Burhān-i-qāṭiʿ simply says about the word 'Afghān':

اَفغَان بَا غين نقطه‌دار بر وزن مَسْتَان بمعنى فرياد وزارى باشد ونام قبيله است مشهور ومعروف وجمعش افاغنه است بر وزن فراعنه بطريق جمع عربى

„Afghān, with the dotted ع, after the analogy of 'mastān', occurs in the sense of 'complaint and wailing', it is also well known as name of a people and its plural is 'Afāghinah', after the analogy of farāʿinah, after the manner of an Arabic plural."

The national name with which the Afghāns designate themselves, is پَښْتُون, pronounced now in the west 'paṣtūn', and in the east 'paχtūn'. It is seen at the first glance, that this is the very name, which they bear already in the list of Herodotus, who has transcribed it in Greek, as accurately as possible, by *Πάκτυες*. (Herodotus VII, 68). From 'paṣtūn', by a regular Prākrit assimilation, the Indian 'paṭhān' is formed (see my Sindhī Grammar, Introd. p. XLII, under ष्ट); there is no such word in Arabic as 'pathān' (the Arabic knowing neither the letter p nor th) nor in Persian either, and if the eastern Afghāns use occasionally the name پَتَان, it is the same as the Indian پَٹھان (the Paṣtō being destitute of an aspirate).

In India the Afghāns are also known under the name of 'Rōhillah'. The Afghāns themselves call their country 'rōh', but only in contradistinction to the Indian low-lands. Rōh is by no means a proper name, but an appellative signifying 'a mountainous country', as still used in Sindhī (रोहु). Thence is regularly derived رُوهيلَى rōhīlai, a mountaineer (see §. 33), Sindhī रोहीलो.

We trust that the comparative remarks, which we have inserted in this Grammar, will prove our assertion regarding the origin and affinity of the Paṣtō and incite to a deeper comparative study of the language of an old warlike nation, which has played already so great a roll in the commotions of Asia and which, according to all the signs of the time, is destined to play a still greater one.

I. Section.

The Paṣṭō system of sounds.

§. 1.

1. The Paṣṭō Alphabet.

With the Islām the Afghāns have also received the Arabic characters, as most other nations, converted to the Islām. When and by whom the Arabic characters were adapted to the Paṣṭō sounds, is unknown*), at any rate this difficulty has been solved with great skill. Only one consonant has been left indistinct, the media ځ ḍ (= dz), which was not distinguished from its tenuis څ ṭ (= ts) by separate diacritical marks. We have endeavoured to supply this want by placing two dots above ڕ, viz ڕ, as for a foreigner at any rate the non-distinction of the two sounds must prove very troublesome.

At the beginning the punctuation of the Paṣṭō alphabet seems to have been subject to many variations, the old manuscripts differing from each other very considerably in the use of the diacritical marks, e. g. ږ, ړ and ړ are often found expressed by ږ, ړ and ړ (see Dorn, Chrestomathy of the Pushtō language, Introd. p. V); we find also partly the system, which gradually has been adopted for the Hindūstanī, marking the letters ṭ, ḍ, ṛ by the superscription of ط, as ټ, ډ, ړ, or by putting four dots above them, as ټ, ډ, ړ, in use; especially in manuscripts, written

*) With our present deficient knowledge of Paṣṭō literature it is difficult to state, which is likely to be considered as the oldest Paṣṭō work. Raverty (Introduction to his Paṣṭō grammar, p. 32) states, that Shēkh Malī is the oldest Paṣṭō author, who has described the conquest of Svāt (A.D. 1413–1424). But he seems not to have seen himself the work in question.

in India. But gradually the present system of writing has been so thoroughly fixed in Paṣtō, in consequence of its clearness and easy applicability, that in more modern manuscripts a mistake is seldom to be met with, which may unhesitatingly be ascribed to the ignorance of the copyist, with the exception of such words, the orthography of which is not yet quite settled.

For the vowel-system the adopted arabic signs are not quite sufficient, as they do not fully cover the Paṣtō sounds. We shall try to supply this want, which the Afghāns themselves may not have felt much, as they could easily enough find out the correct pronunciation of every noun without the addition of peculiar diacritical marks, by an accurate transcription in romanized letters, for which purpose we have adopted the Linguistical Alphabet of Prof. R. Lepsius (Standard Alphabet, IId edit.), with a few slight modifications.

We let now follow a phonetic survey of the Paṣtō alphabet, separating the foreign elements from the pure Paṣtō sounds.

Paṣtō consonants.							Arabic consonants.
Gutturals:	ک, (ق); گ, (ږ)	غ; خ	(ښ)	...	ʾ	ق; ع; ح;
	k, (q); g, (ǵ)	γ; χ	(χ́)	...	h	q; ʿ; ḥ;
Palatals:	چ; ج	څ; څ	ړ; ږ; ژ	...	ی	
	č; ǰ	ṭ; ḍ	ž; ž̌; z		y	
Cerebrals:	ټ; ډ	....	ښ	ڼ	ړ	
	ṭ; ḍ		š̌	ṇ	ṛ	
Linguals:	. . . . .	....	.....	...	....	ظ; ض; ص; ط;
						ṯ; ż; s̱; ḏ
Dentals:	ت; د	....	ش, س	ن	ر, ل	ث; ذ
	t; d		s š	n	l, ṛ	ϑ; δ
Labials:	پ; ب	....	.....	م	و	ف
	p; b			m	v	f

With reference to the pronunciation of the purely Arabic consonants, it is to be observed, that the Afghāns pronounce them in the same way, as the Persians; thus ط is pronounced like common t, ظ, ض, ذ like z, ص and ث like s, ق like k, ح like h, and the deep guttural touch, which is communicated to the accompanying vowel by ع, is generally not heard, only the mullās affect the original arabic pronunciation of these letters. For the sake of etymology the different sounds have been rendered in the romanized system in conformity with the Standard Alphabet.

We subjoin here the common alphabetical order of the Paṣtō letters:

Unconnected	Final	Medial	Initial	Name	Pronunciation & Rom. transcription
ا	ـا	ـا	ا	اَلِف	— (ʾ)
ب	ـب	ـبـ	بـ	بِی	b
پ	ـپ	ـپـ	پـ	پِی	p
ت	ـت	ـتـ	تـ	تِی	t
ټ	ـټ	ـټـ	ټـ	ټِی	ṭ
ث	ـث	ـثـ	ثـ	ثِی	ϑ (s)
ج	ـج	ـجـ	جـ	جِیم	ǰ
څ	ـڅ	ـڅـ	څـ	څِی	ḍ (dz)
چ	ـچ	ـچـ	چـ	چِی	č
څ	ـڅ	ـڅـ	څـ	څِی	ṭ (ts)
ح	ـح	ـحـ	حـ	حِی	h̓
خ	ـخ	ـخـ	خـ	خِی	χ
د	ـد	ـد	د	دَال	d
ډ	ـډ	ـډ	ډ	ډَال	ḍ
ذ	ـذ	ـذ	ذ	ذَال	δ (z)
ر	ـر	ـر	ر	رِی	r
ړ	ـړ	ـړ	ړ	ړِی	ṛ
ز	ـز	ـز	ز	زِی	z
ژ	ـژ	ـژ	ژ	ژِی	ž (zh)
ږ	ـږ	ـږ	ږ	ږِی	ž̊ (ǵ)
س	ـس	ـسـ	سـ	سِین	s
ش	ـش	ـشـ	شـ	شِین	š (sh)

Unconnected	Final	Medial	Initial	Name	Pronunciation & Rom. transcription
ښ	ښ	ښ	ښ	ښین	š (x́)
ص	ص	صـ	صـ	صَاد	s
ض	ض	ضـ	ضـ	ضَاد	z
ط	ط	طـ	طـ	طوْئی	t
ظ	ظ	ظـ	ظـ	ظوْئی	ẓ (z)
ع	ع	عـ	عـ	عَیْن	ʿ
غ	غ	غـ	غـ	غَیْن	γ
ف	ف	فـ	فـ	فی	f
ق	ق	قـ	قـ	قَاف	q
ک	ک, ك	کـ	ک, ك	کَاف	k
ګ	ګ	ګـ	ګ	ګَاف	g
ل	ل	لـ	ل	لَام	l
م	م	مـ	م	مِیم	m
ن	ن	نـ	ن	نُون	n
ڼ	ڼ	ڼـ	ڼ	ڼُون	ṇ
و	و	و	و	وَاو	v
ه	ه	ه, ھ	ه	هِی	h
ی	ی	یـ	ی	یِی	y

A consonant may be doubled by putting the sign ـّـ (تَشْدِید tašdīd, corroboration) above it, as: مُلّا mullā, a Mullā or muhammadan priest. In Arabic all consonants may be doubled (even Alif provided with Hamzah not excepted). The Persian consonants پ p, چ č, ژ ž and ګ g never take Tašdīd, except بَچّه baccah, the young of an animal, a child. In pure Paṣtō nouns the Tašdīd is never met with.

The (purely) Arabic letters are also used as numerical values, in recording (by brief sentences, in which the sum of all the letters must be added together) historical events.

ا	1	ح	8	س	60	ت	400
ب	2	ط	9	ع	70	ث	500
ج	3	ى	10	ف	80	خ	600
د	4	ك	20	ص	90	ذ	700
ه	5	ل	30	ق	100	ض	800
و	6	م	40	ر	200	ظ	900
ز	7	ن	50	ش	300	غ	1000

This method of computation is called abjad, from the first four letters, which are pronounced as a group. The following technical groups are (read from the right to the left):

هَوَز, حَطِى, كَلْمَن, سَعْفَص, قَرْشَت, ثَخَذ, ضَظَغ

The Arabs have borrowed this whole system from the Hebrews and have therefore also followed the order of the Hebrew alphabet; the first nine letters represent the units 1—9; the nine following the tens, and the next nine the hundreds and the last letter (غ) a thousand.

The order of the Hebrew alphabet goes only as far as ت (Hebr. ת) 400; from thence the Arabs have gone their own way, by using those letters, which are peculiar to their own language.

§. 2.

2. The Paṣtō consonants.

It must surprize us at the first look, that the Paṣtō alphabet is not possessed of any Aspirates*), and in this respect it agrees with the Irānian idioms, but on the other hand it has preserved the full row of the Cerebrals, whereby it closely approaches the Indian Prākrit tongues, yea, it has even preserved a

*) Words like ډهلوڑی, a white rose, ډهيليدل phēlēḍạl, to spread, ټهانه thānah, a small fort etc. are no Paṣtō words at all but borrowed from the Hindī and only in use on the Indian frontier.

cerebral ṣ (ښ), which has long ago disappeared in Prākrit and the idioms sprung from it. Let us now consider the different classes of sounds in detail.*)

1) The Gutturals.

The tenuis ک k and its media ګ g (the Persian manner of writing this letter, viz: گ is not in use with the Afghāns) are pronounced in the usual way. Besides ک k there is also ق q found in pure Paṣṭō words; but this must be considered as a mistake, owing to the want of a strict orthography. This ق is always pronounced like simple k, to which it also corresponds etymologically. Examples of this kind are: ټق ṭaq, a blow, a slap, Sindhī **धकु** dhaku; ټوقه ṭūqăh, a blunt arrow, Pers. ټکه = ټخمار, etc. Thus we find alternately written ټوقه ṭōqăh or ټوکه ṭōkăh, derision, Sindhī **टोक**. We find even ق interchanging with غ, as ډقړه ḍaqarăh or ډغړه ḍagarăh, a push, Sindhī **टकरु** (with transition of the tenuis ṭ into the media ḍ).

The Paṣṭō k corresponds in most cases to an original k or kh, as: کول kōl, family, Sansk. **कुल**; کوهی kūhai, a well, Sindhī **खूहु** (Panjābī likwise khūhā, but Sansk. **कूप**); کټ kaṭ, a bedstead, Sindhī **खट** Sansk. **खट्वा**. More rarely to the media g or gh, as کنډ kanḍ, gum-resin, Sindhī **गोइंदु**, Hindī **गोन्द**; کور kōr, house, Sindhī **घरु** (Prākrit already **घर**, Sansk. **गृह**).

The media ګ g corresponds generally to an original g or gh, as: ګڼړل ganṛ-aḷ, to consider, Sindhī **गणणु**; ګنډی gunḍī, a button, Sindhī **घुंडी**; ګونړ gūnṛ, a weevil, Sindhī **घुणो**. Now and then an original tenuis (k, kh) has been changed to the media g, as: ګرنډه garanḍăh, a kind of sloe, Hindī **करोन्दा** (Sansk. **करमर्दक**); ګوټ gūṭ, a hole in a wall, Sindhī **खाटु**. Initial g

*) The following somewhat minute observations are destined to throw out a few hints for the intercomparison of the Paṣṭō with the cognate tongues.

may also, according to the Persian laws of sound, correspond to original v (= b = p), as: ګېډه gēḍăh, belly, Sindhī **पेटु**.

Not differing from ک g is ږ ǵ, as regards its present pronunciation in Eastern Afghānistān, and it is therefore now and then (but wrongly) interchanged with ک, though, according to its etymology, it must be distinguished from it as an (originally) separate sound. In Western Afghānistān it has quite a different pronunciation, as will be seen under the Palatals; both pronunciations are softened from an original ج j, and some of the eastern tribes pronounce it also as ج.

Peculiar to the Paṣtō is the sound غ γ, which the Afghāns pronounce with a deep articulation, common to mountainous people*). In most purely Paṣtō words it corresponds to the simple g or gh of the Sanskrit-Prākrit as غر γar, mountain, Sanskr. **गिरि**; غوا γvā, cow, Sanskr. **गो** (Hindī **गाइ**); غوږ γvaž, ear, Pers. گوش (Sanskr. **घोष**, Zend gaosha). In some cases غ is a softening of an original tenuis (k), as ژغ žaγ, noise, Sindhī **झक**; غټ γaṭ, large, Hindī **कट्टा**; غېنر γēnr, penis, Pers. کیر.

The sound خ χ the Paṣtō has in common with the Persian; its origin is various. It corresponds to old k, kh, g and gh, as: خلی χalai, a sprout, Hindī **कली**; وخت vaχt, time, arab. وقت (q = k); خوځی χōṭai, small, Sansk. **क्षुद्र** (kš in Prākrit = kh or čh, thence Hindī **छोटा**); جخ, jaχ, foam, Sindhī **झग** (Hindī **झाग**).

Like the modern Persian the Paṣtō also changes the Sansk. conjunct letters **स्व** sv commonly to خو (by the medium of the

*) After initial ز z we find غ occasionally interpolated merely for euphony's sake (i. e. out of fondness for a harsh articulation) as: زغړن zγarn, quick, Pers. جلد; زغره zγarăh, coat of mail, Pers. زره; زغمل zγam-ăl, to bear, Sansk. **क्षम्** (kš = ز).

Zendič q), as: خُوب χūb, sleep (Zend qafna), Persian خوَاب (properly: χFāb), Sansk. **स्वप्न**; خوْر χōr, sister (Zend qaṅhar), Pers. خوَاهَر, Sansk. **स्वसार् (स्वसृ)**. In the same way the conjunct letters **श्व** śv are treated (**श** being commonly changed in Prākrit to **स**), as: خوَاښه χvāšah, mother-in-law, Sansk. **श्वश्रू** (Sindhī **सासू**), Pers. خوَشدَامَن, χvaš-dāman; but سخَر sχar, father-in-law, Sansk. **श्वशुर** (Sindhī **सहुरो**), Pers. خُسر. An exception makes the pronominal adjective خپَل χpal, own, self, the group خو being changed to خپ (p = b = v), and final d to l (see under the letter l), Sansk. **स्वदीय**, Pers. خُود.

A peculiarly deep guttural is څ χ́, as pronounced by the eastern tribes; e. g. غَاښ γāχ́, tooth, خښته χaχ́tăh, brick. In Western Afghānistān it is pronounced as a cerebral ṣ; see under the Cerebrals.

ه h corresponds generally to original h, as درُوه drōh, malice, Sansk. **द्रोह**. At the beginning of a word h is now and then the remnant of an aspirated Labial, as: هير hēṛ, time, period, Sindhī **फेरु**; هيرَی hēṛai, a sheep, Hindī **भेड़ा**. Initial h is now and then added, merely for euphony's sake, as: هَا hā or هوْيَه hōyăh, egg, Sindhī **आनो**, Sansk. **अण्ड**, in Persian the aspiration is still deeper, خَايَه; هَډ haḍ, bone, Sansk: **अस्थि**, Sindhī already **हड़ु** haḍu.

§. 3.

2) The Palatals.

The greatest variety of sounds the Paṣtō exhibits in the Palatal row; it possesses more palatal sounds than the Sanskrit and even the Zend.

چ č is pronounced like the Persian چ (Engl. ch); it corresponds to the Sanskrit-Prākrit **क**, k, (**ख** kh) **च** č and **छ** čh (= chh),

as: چار čār, work, Sindhī कारि, (Sansk. कार्य्य), Pers. کار; چاړه čāṛăh, a long knife, Pers. کارد (Sansk. कर्तरी = कर्ची, Sindhī काती). In some cases چ has sprung from an original media (j, jh), as: چاړا čāṛā, stammering, Sindhī जड़ु; rarely from original s, as: چاول čāval, a plummet, Sindhī शाहलु, Hindī साहिल्.

چ ǰ mostly corresponds to original j, jh, as: ڇور ǰōṛ, healthy, well, Sindhī जोड़; ڇړئی ǰaṛaī, rainy weather, Sindhī झड़ी. In a few words چ ǰ has sprung from original k, as: ڇنئ ǰinaī, girl, Sansk. कन्या; and from s, as: ولڅه valǰăh, weapon, identical with ولسه or وسله. It is to be noted, that چ frequently interchanges with ز, as ڇار or زار, sacrifice.

By a gradual softening of the pronunciation the Paṣtō has formed out of چ č and چ ǰ two new sounds, viz څ ṭ (= ts) and څ ḍ (= dz) respectively. Both sounds, i. e. č and ṭ, ǰ and ḍ, are now firmly fixed and only in a few nouns the pronunciation is varying between چ and څ and چ and څ. E. g. څاړی ṭāṛī, a spy, Sindhī चारी; څړه ṭaṛăh, single, alone, Sindhī छड़्हो (čhaṛhō); څوان ḍvān, young, Pers. جوان; څولئ ḍōlaī, wallet, Sindhī झोली. — Like چ also څ is frequently interchanging with ز z, as څنه ḍanăh or زنه zanăh, chin, Pers. زنخ; Original ख kh also has been changed to څ (kh = k = ǰ), as ښځه šaḍăh, woman, Sansk. सखी.

It is to be noticed, that also original ش has been changed to څ ṭ, and س to څ ḍ, as: څڅيدل ṭaṭēd-ạl, to fall by drops, Pers. شاشيدن; پسونئ pasūnai or پڅونئ paḍūnai, an ambush.

ژ ž is, as regards its pronunciation, identical with the Persian ژ; it is pronounced like the French j in jour. In Paṣtō as well as

in Persian it has been softened down from ج ǰ, and it is written and pronounced ز by some of the eastern tribes. The Ghalzīs in middle Afghānistān pronounce it still more softly like ز z. E. g. ژبه žabăh, tongue, Sindhī ज़िभ, Sansk. जिह्वा; ژئی žaī, the string of a bow, Sindhī जिहु, Pers. زه; وژل važl-al or وجّل vaǰl-al, to kill; ژړا žaṛā or جړا ǰaṛā, lamentation.

ژ ž has also sprung from original h (= z) by the medium of the Zend and Persian, as ژمّی žimai, winter, Zend zima, Pers. زم, Sansk. हिम; وړيژی vrīžē (pl. fem.) rice, Sansk. व्रीहि; ژن žan = Pers. زن zan (Sansk. हन्), a nominal affix, as: غمژن γamžan, sorrowful, which is also written and pronounced جن ǰan (ž = ǰ), as مکرجن makrǰan, deceitful, or مکرژن.

The palatal sibilant ږ ž̌ does now not essentially differ from ژ ž, as regards its pronunciation; at least I have not succeeded to find out a marked difference of sound. I refer to the fact, that the modern Afghāns themselves are not able to fix the difference of sound between ږ and ژ; in manuscripts of more recent date both letters also are frequently confounded and only old manuscripts can be taken as a sure guide, as they strictly distinguish between both letters, a few words excepted, the orthography of which seems always to have fluctuated between ږ and ژ. There can be no doubt, that at the time, when the Paštō alphabet was fixed, the people must have been conscious of a perceptible difference between the two sibilants ږ and ژ, else they would not have been marked by different diacritical signs. As we have no longer a sure guide on these dark paths, we must endeavour to investigate the nature and origin of the sibilant ږ by etymology. We have already noticed (§. 2, 1.), that the sibilant in question is now pronounced like g in the east of Afghānistān and only differing from the guttural g by its etymology, whereas in the west the pronunciation ž has become predominant. Similar transitions of sounds we find in the Semitic languages, e. g. the Hebrew gamal (camel) becomes in Arabic jamal (g = ǰ), then (by a palatal subsounding y) gyamal and thence even žamal. Quite in analogy with this we find in Paštō a threefold pronunciation of ږ; the verbal termination يږم — ēž̌am etc. for instance is pronounced in the east ēǵam, in middle Afghānistān ēǰam and in the west ēžam. The original pro-

nunciation of ژ seems therefore to have been žy and gy respectively (with a more or less distinct subsounding y).

As regards the origin of ژ it has mostly sprung from چ č, as کوژ kōž, crooked, Sansk. कुब्ज, Prākrit (by assimilation) कुज्ज, Pers. کج; یژ yaž bear, Sansk. ऋक्ष (kš = čh = č = ǰ). Original s, ś, š has frequently passed into ژ ž (no doubt, by the medium of ǰ, as noticed already), as اوژه ōžăh, shoulder, Sansk. अंस; ږدل žd-aḷ, to place, Sansk. r. स्था; لژ laž, little, Sansk. लेश; مژک mažak, mouse, Sansk. मूषिक. It is worthy of notice, that the Paṣtō has changed also original d to the sibilant ژ ž, (or z) after the precedent of the Zend, as: خوږ χōž, sweet, Sansk. स्वादु; ګرږ garz, dust, Pers. گرد.

ز z is an original Paṣtō sound, corresponding to the Persian ز and pronounced like the English z. It is either softened from original ǰ, like زوی zōe, son, Sansk. जात, Pers. زاده; زده zdaḥ, known, Sansk. ज्ञात, Zend znā; or it has sprung, after the precedent of the Zend, from original h, as زیر ziyar, yellow, Sansk. हरित, Zend zairi, Pers. زرد; زړه zṛaḥ, heart, Zend zaredhaya, Sansk. हृदय; or from s (ś) (by transition to چ) as زر zar, quick, Sansk. शीघ्र. K (q) and g (γ) also may pass into ز, by the medium of چ, as زلیچه zalīčăh, carpet, Pers. قالیچه or غالیچه; likewise the tenuis چ (by passing first into the media ج), as: زنږغوزه zanṛγōzăh, the cone of the pine-tree, Pers. چلغوزه.

The palatal semivowel ی y replaces not unfrequently an initial vowel or h, as یبل yabal, weak, instead of ابل abal (Sansk. अबल); یښل yaš-al = ایښل ēš-al, to place; یژ yaž bear, Sansk. ऋक्ष; یږی yēṛṛai, sheep, instead of هیږی hēṛṛai; یوال yavād, a far land, instead of هوال. ی may also replace an initial

consonant, that has been dropped, as: يَرَه yarăh (yerăh) fear, instead of: وِيرَه vērăh *); يُور yōr, a husband's younger brother's wife, Sansk.-Hindī देवराणी (Sindhī डेराणी).

§. 4.

3) The Cerebrals.

The Cerebrals form quite a characteristical feature of the Paṣtō; as it shows by the number of sibilants its affinity to the Zend on the one hand, so it enters into close connexion with the Indian Prākrit tongues by the cerebral row, which it has preserved more fully, than the Prākrit itself. Every Paṣtō noun therefore, which contains a Cerebral, may easily be traced back to its Indian origin.

The tenuis ټ ṭ commonly corresponds to an original ट ṭ or ठ ṭh, and is pronounced in the same way as the Sansk. Prākrit ट ṭ, by bending the tip of the tongue towards the cerebral point. E. g. ټول ṭōl, all, Sindhī टोलो, company (cf. Paṣtō ټولۍ); ټپر ṭapar, family, Sindhī टपड़ु; مُټ mūṭ, fist, Sindhī मुठि (Sansk. मुष्टि). The Paṣtō shows already such a predilection for cerebral sounds, that also original dentals have been changed to cerebrals, as: ټوپک ṭōpak and توپک tōpak, matchlock (Dimin. from توپ).

The media ډ ḍ corresponds commonly to an original ḍ and ḍh, as: ډُکال ḍukāl, famine, Sindhī डुकालु (Sansk. दुष्काल); ډوب ḍūb, drowned, Sindhī डुबणु; ډېر ḍēr, much, Sindhī ढेरु, heap; بَډَه baḍăh, bribe, Sindhī वढी. Now and then the media ḍ has replaced an original tenuis (ṭ) as: ګاوَنډ gāvanḍ, neighbourhood (thence ګاوَنډۍ gāvanḍai neighbour), Hindī गाओंटी, Sansk. ग्रामान्त; ډَقَړه ḍaqarăh, a push, Sindhī टकरु.

*) Similarly in Persian يَل, from Sansk. वीर, a hero.

In some cases ḍ has sprung from an original r, ṛ, as: ډوډئی ḍōḍaī, bread, Sindhī - Hindī **रोटी**; ګاډئی gāḍaī, a cart, Hindī **गाड़ी** (gāṛī), Sindhī **गाड़ी** (gāḍī), Sansk. **गन्त्री**.

ښ ş has, as noticed already, a twofold pronunciation; in the east of Afghānistān it is pronounced as a deep Guttural, whereas in the west it has become a cerebral sibilant (ş). A similar phenomenon we find already in Sindhī and in the other Indian Prākrit idioms. In Sindhī, which stands nearest to the Paṣtō geographically *) and linguistically, the Sanskrit cerebral **ष** ş is pronounced either as **ख** kh (= χ) or as **छ** čh or changed to simple s (cf. my Sindhī Grammar, Introd. §. 5, c. §. 16, d.). In Paṣtō ş has been either changed to χ or the original cerebral ş has been retained. According to its origin the Paṣtō ښ corresponds therefore

a) to the Sansk. cerebral **ष** ş, as: اوښ ūş, camel, Sansk. **उष्ट्र**, Zend ustra, Pers. شُتُر; کښل kş-al, to draw, Sansk. **कृष्**, Zend karesh; څښل ţş-al (= ţaş-al) to drink, Sansk. **चष्**, Zend čash.

b) to the palatal ś (**श**), as: ښاخ, bough, Sansk. **शाखा**, Pers. شاخ; اوښکه ōşăh, tear, Sansk. **अश्रु** (Sindhī **आसू**); خوښه χvāşăh, mother-in-law, Sansk. **श्वश्रू**. Also to the palatal č (čh), ǰ, as: پوښتيدل puştēd-al, to ask, Sansk. **पृच्छ्**, Sindhī **पुछणु**; تښتل ţş-al, to flee, Sansk. **तंच्** (Zend tač), رښتيا rişţiā, true, right, Sansk. **ऋज्** (Lat. rectus), Zend raz. — Also original s has passed into ښ, as: ښی şai, right (hand), Sindhī **सज़ो**; ښځه şaḍăh, woman, Sansk. **सखी**.

In ښپه şpăh, foot, ښ seems to have been euphonically placed before the labial p, as the cognate idioms show, Sansk. **पाद्**, Zend pādha, Pers. پا.

*) The Paṣtō tribes have only in later times removed more towards the north.

Frequently the Persian ش is changed in Paṣtō to ښ, merely as it appears, out of fondness for a harsher pronunciation, but the words, in which this change takes place, are fixed; e. g. خوښ χvaš, pleased, Pers. خوش; دښمن dušman, enemy, Pers. دشمن; ښکار šikār, chase, Pers. شکار etc.

The cerebral ڼ ṇ of the Paṣtō is identical with the Sindhī ण ṇ, as regards its pronunciation. It is pronounced rather harshly, so that in many manuscripts it is rendered by the compound letter نړ nṛ, which however must be taken as a simple sound. In the use of this sound the Paṣtō does not always follow the track of the cognate idioms, but according to its own fancy it has sometimes changed an original cerebral ṇ again to a dental and sometimes an original dental n to a cerebral. E. g. انګڼ angaṇ (also written انګړ anganṛ), courtyard, Sindhī अङ्गणु; بڼ baṇ, forest, Sindhī वणु (Sansk. वनं) (vice versa in Paṣtō وڼه vanăh, tree, Sindhī वणु); ګڼل gaṇ-al, to count, estimate, Sindhī गणणु; کیڼړ kīṇṛ, left (hand), Sindhī खीणो (Sansk. क्षीण, properly: the weak hand).

Original ṇ passes easily into ṛ*), as the pronunciation of both letters is very akin; e. g. منګړ mungaṛ or منګڼ munganṛ, Sindhī मुंघिणो, a bug.

The cerebral ړ ṛ the Paṣtō has in common with the Indian Prākrit tongues; it has sprung from an original ḍ. In the use of this (comparatively new) letter the Paṣtō agrees in the main with its cognate idioms, although in some nouns it has gone its own way; e. g. پړده paṛdăh, screen, Pers. پرده, Sindhī already पड़दो; اوړی ōṛai, summer, Sindhī आड़हु (āṛharu) the hot season; لوڼبړ lūmbaṛ, fox, Sindhī लोंबड़ु; کوڼړ kūṇṛ, deaf, Pers. کر (Sansk. अकर्ण); پړانګ pṛāng, tiger, Pers. پلنګ (l = r).

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*) The same is the case in Sindhī, where ण ṇ and ड़ ṛ frequently interchange (cf. Sindhī Gr. p. 16, 3).

The Persian conjunct letters رد rd are generally dissolved in Paṣtō into ṛ as: اوړه ōṛāh, flour, Pers. آرد; مړنۍ maṛanai, manly, Pers. مردانه; خوړل χvaṛ-al, to eat, Pers. خوردن (Sansk. क्षर्).

§. 5.

4) The Dentals.

ت t generally corresponds with original t, th, as: تل tal, bottom, Sansk. तल; تالۍ tālai, a plate, Sansk. स्थाल, Sindhī थालु. Now and then original Cerebrals have passed into Dentals, as: ترپ trap, a jump, Sindhī ट्पो; تروټ trōṭ, loss, Sindhī ट्रोट्रो, Panjābī ṭōṭ (but old Hinduī तोटि). A media (d, dh) may also be changed into a tenuis (t), as: تاړ tāṛ, a gang of robbers, Sindhī धाड़ो, Panjābī likewise dhāṛā.

د d corresponds commonly to original d, dh, as: تندۍ tandăḥ, thirst, Sansk. तन्द्रा (properly: lassitude); دند dund, haze, mist, Sindhī धुंधु. In some nouns d has taken its rise from an original tenuis (t), as: درې drē, three, Sansk. त्रि (Sindhī ट्रे); ژوندۍ žvandai, living, Sansk. जीवन्त.

س s corresponds to the Sansk. स and श, which in the Prākrit dialects are no longer distinguished; e. g. سیند sīnd, river, Sansk. सिन्धु; سوې sōe, hare, Sansk. शश; سپۍ spai, dog, Sank. श्वन् (Zend śpā). Also original ष ṣ has partly passed into s, as: سانړ sāṇṛ, a male buffalo, Sansk. षण्ड, Hindī सांड or सांड़; similarly: سژۍ sažai, lung, Pers. شش. S has also been softened down from an original Palatal (چ č and ج ǰ) by the medium of غ and خ, as: سکل sk-al and څکل ṭk-al, to drink (Sansk. चष्, Sindhī चखणु); سول sv-al, to burn, Sansk. ज्वल्, Sindhī जलणु.

In some words s is only a euphonic prefix, to facilitate the pronunciation of an initial Dental or Labial, as: ستا stā, thy, of thee (instead of تا); سپېړه spēṛah, gray, Sindhī पीलो (= Sansk. पीत); similarly also is څ used, as څما ḍmā, my, of me (instead of ما).

ش š corresponds to the Sansk. ष ṣ and chiefly to श ś, which has frequently passed into š, as شپه špăh, night, Sansk. क्षपस् (initial k being dropped); وړاشه vrāšăh, language, talk, Sansk. भाषा (with euphonic interpolated r); شپږ špaž, six (after the analogy of the Zend khshvas) Sansk. षष्. کشر kašar the younger (brother), Zend kašu; مشر mašar, the elder (brother), Zend maš; شوله šōḷăh, rice in the husk, Sansk. शालि, Pers. شالی; شوله švalăh, colic, Sansk. शूल.

Also original s has passed into š (as partly already in Persian), as: شول šv-aḷ, to become, to go, Sansk. सु, Pers. شدن; شړهيدل šaṛhēd-aḷ, to rot, Sindhī सड़णु; شند šand, barren, Sindhī संढि (fem.).

ن n is purely dental as in Persian; when preceding ړ ṛ it loses its proper sound and must be pronounced with ړ as one sound or like the Sansk. Anusvāra, as: پنړه panṛăh, shoe (pronounce: pāṛăh, ã = अं). Before b, n is always pronounced like m, as وړنبی vṛumbai, first. When the short vowel preceding n is lengthened, it is frequently dropped, as اوژه ōžăh, shoulder, Sansk. अंस. In some nouns n has sprung from original m, as شین šīn, green, blue, Sansk. श्याम, from original t in سپين spīn, white, Sansk. श्वेत.

The Paṣtō shows a great fondness for the letter ل l, which is frequently substituted for the Dentals n, t and d. Thus we find l instead of n in the Infinitive termination (verbal noun), as کړل kṛ-aḷ, to do, Sindhī करणु (Hindī करना), Pers. کردن; لنډی

landai, small, little, Sindhī नंढो; جل jal (but also جن jan), a girl, Pers. زن; غلیم ġalīm, enemy, Arabic, غنيم. — پلار plār, father, Sansk. पितर्, Pers. پدر; پلن plan, broad, Zend pathana, Pers. پهن; سل sal, hundred, Sansk. शत. — لیور lēvar, husband's (younger) brother, Sansk. देवर (Latin: levir); لاس lās, hand, Pers. دست; لیدل līd-al, to see, Pers. دیدن.

L interchanges also with r, as: چیلی čēlai, a male kid, Hindī छेरी (Sindhī छेली); رګی ragai, relationship, Sindhī लग्गु.

L is also added, for euphony's sake, especially before an initial labial v, as: لوارہ lvāraḥ, all, instead of the common وارہ vāraḥ; لوږه lvažăh, hunger (instead of وږه, which is not in use), from وږی važai, hungry, Sindhī बुख्यो, Hindī भूखा. L seems also to be a euphonic interpolation in سورلی svarlī, riding, (from سور sōr or سوور svōr) instead of سوری svarī, similarly in سپرلی sparlai, spring, Zend vaŋhra, Pahlavī vaŋhri (see Haug: Zand-Pahlavī Glossary, p. 116), with prefixed euphonic s and transition of v to p = sp (= spar-l-ai); ترپل trapl-al, to jump, Sindhī ट्पणु (Paštō causal: ترپول trap-av-al).

ر r corresponds to original r and is mostly preserved in Paštō, as پلار plār, father, Sansk. पितर्; سپور spōr, mounted (= سوور), Sansk. अश्ववार, Pers. سوار. For euphony's sake r is interpolated in وړاشه vrāšăh, talk, Sansk. भाषा.

§. 6.

5) The Labials.

It is characteristic for the Paštō, that, in contradistinction to the Irānian languages, it knows no ف f. It is written and even found in proper names, like آفریدی, but obstinately pronounced, even by the Āfrīdīs themselves, Āprīdai.

پ p corresponds to original p and ph, as پانړه pānṛăh, leaf, Sansk. **पर्ण**; پت pat, honour, Sindhī **पति**; پالګه pālăh, ploughshare, Sansk. **फाल**. Seldom has p sprung from original v (or b); as: پرشکال paršakāl, the rainy season, Sansk. **वर्षकाल**.

In the compound letters sp however p is, after the precedent of the Zend, in which the Sansk. conjunct letters **श्व** śv have already passed into śp, pretty regularly hardened from v, as سپی spai, dog, Zend śpā, Sansk. **श्वन्**; سپین spīn, white, Sansk. **श्वेत**, Zend śpaēta.

ب b corresponds to original b and bh, as: بامبنړ bāmbanṛ, a Brahman, Sindhī **बांभण**, Sansk. **ब्राह्मण**; بنګ bang, hemp, Sansk. **भङ्गा**; Sindhī **भंग**. Now and then b has been softened from p, as: غوبه γōbaḥ, cowherd, Sansk. **गोप**; بنړه banṛăh, feather, Sansk. **पर्ण** (Sindhī **परु**). At the beginning of a word b is often hardened from v, as: باټۍ bāṭaī, a wick, Sansk. **वर्त्ति**, Sindhī **वटि**; بډائی baḍāī, greatness, Sindhī **वडाई** (Sansk. **वड्**).

م m corresponds to original m, as: مخ maχ, face, Sansk. **मुख**; مولۍ mūlaī, radish, Sindhī **मूरी**, Sansk. **मूलक**. In some nouns m has sprung from original n, as: مینه mīnăh, love, Sindhī **नींहु**, Sansk. **स्नेह**; or from a Labial, as نوم nūm, navel, Sansk. **नाभि**, Pers. ناف (compare also in Persian بنګ = منګ) Besides نوم nūm we find in Paṣtō also نو nū, with ejection of final h (bh = h), Pers. ناخ.

The labial semivowel v does not always form in Paṣtō a diphthong with a preceding a, but is frequently pronounced as a consonant, as: اوغان avγān, an Afghān; اوریدل āvrēd-aḷ, to hear.

According to its origin و v corresponds commonly to v, as وئی va-ai (or vayai) saying, word, Sindhī **वाई** (Prākrit **वाआ**,

Sansk. वाच्); وړ vō, wind, Sansk. वायु. — V has frequently sprung from original b, bh, p and f, as: وَنْد vand, a dike, an embankment, Sindhī बंधि, Pers. بَنْد; وړل vṛ-ạl, to bear, Sansk. भर्, Pers. بَرْدَن; تَاو tāv, heat, (also tāō), Sansk. ताप, Pers. تَاب; وَاورَه vāvrăh, snow, Zend vafra, Pers. بَرف; ولَل vl-ạl, to wash, (Sansk. प्लु, caus. प्लावय्). Initial v, with following u or ō is frequently a euphonic addition (or supplying an elided h), as اُودَه ūdạh or وُودَه vūdạh, asleep; اوْرِيدَل ōrēd-ạl or وورِيدَل vōrēd-ạl, to rain; وُچ vuč, dry, Sansk. शुष्क, Zend huska; وړ vōṛ, small, Sansk. क्षुद्र, Pers. خُرْد (rd = ṛ in Paṣtō). — V keeps its place more tenaciously in Paṣtō, than in Persian, e. g. وَر var, gate, Pers. دَر, from the Sansk. द्वार; وړون vrūn, the thigh, Pers. رَان, Sansk. ऊरु (ū = v).

§. 7.

Accumulation and transposition of letters.

The Paṣtō, as a rough mountainous idiom, accumulates at the beginning of a word two (and even three) consonants. A sibilant (as first or second letter) is thus very frequently joined to an other consonant, as: شپون špūn, shepherd (Pers. شُبَان); سکور skōr, charcoal; پسول psōl, a necklace of gold or silver coins; ږدل .žd-ạl, to place; زده zdạh, known; څښل tṣ̌-ạl, to drink; or a liquida is joined with another consonant, which to our ear often sounds harsh, as: مړ mlā, the loins; مزرَی mzarai, tiger; نمر nmar, sun; رغښتل ryašt-ạl, to roll; نغوښتل nγvat-ạl, to attend.

A peculiar phenomenon in Paṣtō is the transposition of letters, to which chiefly the Sibilants and Labials are subject. In some cases, especially in monosyllabic words, the whole word may thus be inverted, so that the original position of the letters

can only be found out by etymology; e. g. کښل kš̌-ạl, to draw out, to write, Pers. کَشیدَن, Sansk. कृष्, or ښکل šk-ạl; بُزُرگ buzarg, great (Pers. بُزُرگ) or زبَرگ zbarg; روځ rvaḍ, day (Pers. روز) or ورځ vraḍ; آرويَدَل ārvēd-ạl, to hear (Sansk. आश्रु) or آورِيدَل āvrēd-ạl; پَټيلَنر paṭēlanṛ, a weaver's beam, (Hindī पलेटना) or پَلِيټَنر palēṭanṛ.

In some cases only the transposed form has remained in use, as: لار lār, way (Zend ratha = rat, t = l and transposed lār); پَرسيدَل parsēd-ạl, to swell, to be enlarged, Sindhī पसिरणु (Sansk. प्रसृ); ږيره žīrăh, beard, Zend raēsha, Pers. ريش.

§. 8.

3. The Paštō vowel-system.

The Pạštō has a great variety of vowels, so that the Arabic signs are not sufficient, to express them accurately, we shall therefore add everywhere a transcription in roman letters.

We give here first a general survey of the Pạštō vowel-system:

ạ

a	ā
ĕ, ē	ŏ, ō
i, ī	u, ū
ai	au

In Pạštō the short vowels a, i, u are not expressed in the body of the consonants, according to the Arabic-Persian method of writing, but only by signs, placed above or beneath the consonant, after which they are to be sounded.

The sign for a (on the designation of ạ see below a)) is ـَ, which is placed above the consonant and is called either فَتحَه fath'ah (Arabic) or زَبَر zabar (Persian), as فَ fa, سَ sa, شَل šal.

The sign for i (at the end of a word sounded as ĕ) is ـِ; it is placed beneath the consonant and called in Arabic كَسرَه

kasrah, in Persian زِیر, zīr (zēr*)), as فِ fi (fĕ), سِ si (sĕ), شِل šil.

The sign for u is ـُ and is placed above the consonant; it is called in Arabic ضَمّه zammah and in Persian پیش pīš (pēš), as: فُ fu, سُ su, شُل šul.

But if a noun commence with a short vowel (a, i, u), Alif (ا) must be written to serve as base for it, the vowels themselves being considered only as auxiliary signs to the consonants, as: اَ a, اِ i, اُ u. In Arabic initial Alif is in this case always provided with Hamzah (see below), which is placed above or beneath it, as اَ a, اِ i, اُ u, but in Paṣṭō it is dispensed with.

The three long vowels ā, ī (ē), ū (ō) are expressed in the body of the consonants by the letters ا, ی, و, with the addition of the respective vowel points, which must be supported by the preceding letter; ا, ی and و are then called سَاکِن sākin or quiescent, because they are not moved by a vowel of their own, as: بَا**) bā, بِی bī, بُو bū; بَال bāl, بِیل bīl, بُول būl.

But when a noun commences with ā, the sign ـٓ is placed horizontally above the Alif = آ. This sign is called in Arabic

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*) In Khorāsān the (original) distinction between ū and ō, ī and ē is still made; the Afghāns pronounce therefore zēr, pēš etc.

**) In some Arabic nouns final ی (above which ا also is now and then placed) is treated and pronounced like Alif, as مُوسَی Mūsā, (also written مُوسَیٰ) Moses; عِیسَی ʿīsā, Jesus; ذِکرَی ẕikrā, recollection etc. Also in the midst of some nouns و and ی is written instead of Alif. In this case, in order to point out the proper pronunciation, the Fatḥah is written vertically, as صَلٰوت ṣalāt, prayer, تَورٰوت or تَورِیت taurāt, the Pentateuch (Hebr. תּוֹרָה). In اَللّٰه allāhu original و has been ejected and the length of the vowel is now indicated by a vertical Fatḥah.

مَدّه maddah (extension) and is properly an Alif placed above horizontally, so that آ stands for اا. If a noun commences with ī (ē) or ū (ō), ی and و must be likewise preceded by Alif, to support the vowel-sign, as ی and و themselves are quiescent; e. g. ایْد īd, اُوْد ūd. The Arabs put, when ی and و are quiescent, for the sake of accuracy the sign ـْ جَزْم ǰazm (see below) above them, as: اِیْد, اُوْد, دِیْ dī, دُوْ dū etc., but this practice is dropped in Paštō as superfluous.

In the Arabic-Persian manner of writing ī cannot be distinguished from ē nor ū from ō, as the old Grammarians did not consider it necessary to invent new signs for ē and ō. The Afghāns therefore leave it to the reader to find out for himself, when ī or ē, ū or ō is to be pronounced, though ē and ō are by no means a dialectical variation of ī and ū, but original and independent sounds, founded in the nature of the language. For the Afghāns themselves this non-distinction of ē and ō in writing may have little disadvantage, but for a foreigner many difficulties arise therefrom. We have endeavoured to obviate this difficulty by putting the Kasrah, whenever ē is to be sounded, vertically, as ایْد ēd, دی dē, and by placing the sign ◌ٗ above و, whenever ō is to be sounded, as اُوْد ōd, دُوْ dō, dropping at the same time the ẓammah, as superfluous.

When و or ی are moved by a vowel, put above or beneath them, they are no longer quiescent, but regular consonants, as وَار vār, خوَار χvār, مَاوَا māvā, یَار yār, نِیَاز niyāz etc.

The diphthongs ai and au are expressed by a preceding Fath'ah and a following quiescent ی or و, which must be provided with a Jazm (ـْ), as اَیْ ai, اَوْ au, بَیْل bail, بَوْل baul. It has been noticed already (§. 6), that و with a preceding Fath'ah does not always form a diphthong.

Other orthographic signs are:

1) The جَزْم ǰazm (abscission) ـْ, which is placed above a consonant, to denote, that it is not moved by any vowel, as تَخْت χtat, throne, خْپَل χpal, self, own.

2) The هَمزَه hamzah, ء, in the midst and at the end of a word takes the place of Alif, to keep asunder two convening vowels, of which the second must be supported by the base ی (usually written without the two dots) furnished with Hamzah, as: لائق lā-iq, بائلل bā-ĕl-ạl; نائی nā-ī; هوسائی hōsa-ī; when the second vowel is ū or ō, Hamzah alone is placed between them (without the base ی), as طاءوس ṭā-ūs, پاءو pā-ō *). When the final vowel is short, Hamzah alone may serve as base for it, as زوء zō-ĕ, son (or زوی).

3) The وَصل vaṣl, ~ (conjunction) is only found in Arabic phrases. It joins two words, the latter of which begins with Alif, the accompanying vowel of which is dropped and the final vowel of the preceding word drawn over or joined to the following, as: عبدُ المَلِک ʿabdu-lmaliki; بِسمِ اللّٰه bismi-llāhi.

4) The so-called Ṭanvīn, the doubling of a final vowel-sign (i. e. ً un, ٍ an, ٖ in) only occurs in a few words borrowed from the Arabic, especially in the Accusative (which is frequently used in an adverbial sense), as: قَصداً qaṣdan, intentionally, اتّفاقاً ittifāqan, accidentally etc.

We will now consider the nature and origin of the Paṣtō vowels separately:

a) The indistinct vowel ạ.

The Paṣtō has an indistinct vowel-sound, which is also found in the language of the adjoining Kāfirs **). It is somewhat shorter and more indistinct than u in but and can therefore only be learned by hearing. This vowel sound is quite essential to the Paṣtō and is not to be confounded with the short open a, as it is pronounced with the lips only so much opened as to emit a short sound, which fluctuates between ă and ĕ. In a grammatical point of view the distinction between ạ and ă is very important, as we shall see hereafter. The Afghāns themselves also are so much conscions

*) But in common writing Hamzah is generally left out, as پاو.

**) See my essay: On the language of the so-called Kāfirs in the Indian Caucasus. Journal of the Royal Asiatic Society, Vol. XIX.

of this difference of sound, that in some cases, where grammatical accuracy demands it, they have designated ą by a superscribed Hamzah, as: ءَكَرَ kṛăh, done (facta, Sing. fem.) ءَكَرَ kṛąh, facti (Pl. masc.). How important the distinction of ă and ą is, we may see from a few examples, خَر χar, donkey, but خَر χąr, snoring; كَر kar, ploughing and sowing, but كَر kąr, thin excrement; مَت mat, quickness, but مَت mąt, the arm above the elbow. This distinction of both sounds is also very essential in the formation of the Plural of some nouns, as: سَاخَر sχar, Sing. stone, Plur. سَاخَر sχąr; مَيَن mayan, Sing. a lover, Pl. مَيَن mayąn. The indistinct ą is therefore mostly found in monosyllabic words or at the end of a noun, the last syllable of which is pronounced very fleet. ą is now and then exchanged for i, both sounds being much alike, as زَر ząr, quick or زِر, zir; it interchanges also with ŭ, as پَخ pąχ or پُخ pŭχ, scurf; پَښتو pąštō or پُښتو puštō.

b) Short a is pronounced somewhat indistinctly, like the English u in but and as a in Sanskrit and the modern Indian vernaculars; only in conjunction with the Gutturals خ χ, ح ḥ, ه h, ع ʿ a distinct a is sounded.

It corresponds generally to original a, as پَنْد pand, journey, Sindhī पन्धु (Sansk. पन्था); a is not unfrequently shortened from ā, as وَر var, gate, Sansk. द्वार (in Persian also دَر); لَمَن laman, skirt of a dress, Pers. دَامَن. Far more rarely has a been transmuted from original u (ū), i and ē, as: مَخ maχ, face, Sansk. मुख; مَږک mažak, mouse, Sansk. मूषिक; پَنْڈَئی pandaī, the calf of the leg, Sansk. पिण्ड; مَږ maž, ram, Sansk. मेष.

c) Long a.

ā corresponds to original ā, as چَار čār, business, work, Sansk. कार्य्य, Sindhī कारि; آسَرَه āsrăh, refuge, Sansk. आश्रय (Sindhī आसिरो); ā is but rarely lengthened from original ă, as بَابَئی,

a wick, Sindhī वट्टि, (Sansk. वर्त्ति), the double consonant being dissolved into a single one by lengthening the preceding vowel, as in Prākrit. Now and then ā has taken its rise from the diphthong au, as چاپير čāpēr, round about, Hindī चौफेर्.

d) ĕ and ē.

Both vowels are in Paṣtō separate sounds, though in writing they are frequently confounded (as they are expressed by kasrah or ی with kasrah respectively). The ear therefore alone can be a safe guide. On the whole the following rule holds good: e is always pronounced short at the end of a word, be it written by kasrah alone or by ی; it may therefore be considered anceps, as: کښ kṣĕ (or کښې kṣē) in; وړاند vṛāndĕ, before, (written also وړاندې); لوئ lōĕ, great; زوئ zōĕ, son (= زوی). Long is final ē only in the Format. Sing. and Nom. Plur. of fem. nouns ending in ăh, because it is not without an accent, as otherwise; it is therefore always written with ی, as: ښځې, šaḍ-ē, both syllables being accented. In the midst of a noun ē is always long and must be written by ی, as ډير ḍēr, much, پېټی pēṭ-ai, a load. Short e can here only occur, when preceded immediately by a long vowel, which has the accent; in this case ĕ (= ĭ) is usually expressed by the base ی, but without dots, as: پاڼکو pā́-ĕkō, a lever for pounding grain.

e) ŏ, ō.

Short ŏ is only found at the beginning or end of a noun and is always expressed by Pēš, as: وکړه vŏ krah, do! لارُ lārŏ, Format. Pl. of لار lār, road. Final ŏ is properly long and is commonly written so, as لارو lárō, but as the accent is on the preceding syllable in such like nouns, it is also pronounced short and written accordingly.

Long ō corresponds to original ō, as ډولۍ ḍōlaī, a sedan chair, Hindī डोली, Sansk. दोला; کوټه kōṭăh, house, Hindī कोठा, Sansk. कोष्ठ. The contracted ō of the Indian idioms has

likewise been received in Paṣtō, as: نوْلَے nōlai, a weasel, Sindhī नोरु, Sansk. नकुल (Prāk. णउल). Very frequently ō has sprung from original ā, the Paṣtō showing a particular predilection for this sound; e. g. وْ vō, wind, Sindhī वाउ, Sansk. वायु; زوْے zōe, son, Sansk. जात; اوْبَه ōbăh, water, Pers. آب; this is especially the case, when a letter has been elided, as مْوْر mōr, mother, Sansk. मातर्, وْرور vrōr, brother, Sansk. भ्रातर्; څلوْر ṭalōr, four, Sansk. चत्वार्. But original short a also has frequently passed into ō in Paṣtō, as کْوْر kōr, house, Hindī घर; اوْښه ŏṣăh, tear, Sansk. अश्रु.

u and ū also have often been changed to ō, as: کوْږ kōž, crooked, Sansk. कुब्ज, Prāk. कुज्जो (Pers. کج): نږوْر nžōr, daughter-in-law, Sansk. स्नुषा; سوْغ sōγ, a sniff, Hindī सूंघ्; original au too is commonly contracted to ō, as څوْکَے ṭōkaī, a guard, Hindī चौकी; چوْپَار čōpār, a summer-house, Hindī चौपाड़.

ō corresponds also in some nouns to original p and b (by transition into v), as: تَاوْ tāō, heat, Sansk. ताप; اوْوَه ōvah, seven, Sansk. सप्तन् (s being first changed to h and then elided); شوْ šō, night (or شَو šav, Pers. شب); اوْرَه ōrăh, cloud, Pers. اَبر (Pārsī avr) Sansk. अभ्र.

f) ĭ and ī.

ĭ corresponds to original i, as: سنګار singār, ornament, Sindhī सिंगारु (Sansk. शृङ्गार, r̥ = i in Prākrit); ĭ is frequently shortened from original a, as جِنَڼے jĭna-ī, girl, Sansk. कनी; سِل sil, hundred, (also سَل sal) Sansk. शत (Pers. صد). At the beginning of a noun short i is often elided, as the Paṣtō is rather fond of harsh conjunct letters, as: ستوْرے stōrai, star, Pers.

ستارہ; درنگ dräng, delay, Pers. درنگ; گران grān, heavy, Pers. گران girān.

ī corresponds to old ī, as دیوہ ḍīvăh, lamp, Sansk. **दीप**; ī is now and then lengthened from i, as سیند sīnd, river, Sansk. **सिन्धु**; چیٹی čīṭaī, letter, Hindī **चिट्ठी** (by dissolving ṭṭh into single ṭh and lengthening the preceding vowel as in Prākrit). Original ē also has passed into ī, as سپین spīn, white, Sansk. **श्वेत**.

g) u and ū.

u corresponds to original u, as: جُغ juγ, yoke, Sansk. **युग** (Hindī **जुग**).

ū is old ū, as چور čūr, bruised, Sindhī **चूरु**, Sansk. **चूर्ण**; short u, which is long by position, is frequently lengthened (by dissolving the conjunct letters) as: کوٹھ kūṭăh, dog, Sindhī **कुत्तो** (Sansk. **कुक्कुर**); کوبی kūbai, hump-backed, Sindhī **कुबो** (kubbō) Sansk. **कुब्ज** (cf. کوڑ); موٹ mūṭ, the fist, Sindhī **मुट्ठि**, Sansk. **मुष्टि**; سوند sūnḍ, dry ginger, Sindhī **सुंढि**, Sansk. **शुण्ठि**.

Long a often passes into ū in Paṣtō (as in Persian to, where ā is vulgarly pronounced ū), as: خونہ χūnăh, a chamber, Pers. خانہ; شپون špūn, shepherd, Pers. شبان; نوم nūm, name, Sansk. **नाम** (Pers. نام); لوم lūm, net, Pers. دام. Also short a, which is long by position, may pass into ū, as کونړ kūnṛ, deaf, (Pers. کر) Sansk. **अकर्ण**.

h) The diphthong ai.

It is to be noticed, that this diphthong is pronounced in Paṣtō like i in wise (not like the German ai, but ei). Not to be confounded with ai is aī, which is no diphthong at all, but must be pronounced as two separate vowels.

At the end of a noun ai corresponds to the Sindhī ō, ŭ (Prākrit ō, and in the inferior dialects already ē; cf. §. 9, 2.), as

تَلَی talai, foot-sole, Sindhī तलो; Sansk. तल; in the midst of a pure Paṣtō noun it is seldom found, oftener in words borrowed from foreign languages, as مَیْل mail, dirt, Sindhī मैलु Sansk. मल.

i) The diphthong au.

In pure Paṣtō words au is rather scarce, as: کَوْتَر kautar, pigeon (contracted from the Persian کَبُوتَر); پَلَوْ palau, the hem (of a dress), Sindhī पलउ; au is commonly contracted to ō in Paṣtō, as تَوْبَه tōbăh, repentence (Arab. تَوْبَة); رَوْښَن rōṣan, bright, Pers. رَوْشَن; or it is dissolved into av, as اَوْلَاد ōlād (= اَوْلَاد) or اَوْلَاد avlād, children; au is even now and then depressed into ā, as قَام qām, tribe, Arab. قَوْم.

II. Section.

The formation of themes in Paṣtō.

I. The terminations of nouns.

§. 9.

A. Masculine nouns.

1) Nouns ending in a consonant.

The vocalic termination of the Sanskrit-Prākrit ओ ō, which has still been preserved in Sindhī (ŭ), has for the greatest part been cast off in Paṣtō, as in Hindī and Paṇjābī, and most nouns end therefore in a consonant, as کُوْر kōr, house, کَال kāl, year. Most Paṣtō nouns ending in a consonant are therefore masculine, those nouns only being excepted, which imply a female being, as مُوْر mōr, mother, خُوْر χōr, sister, لُور lūr, daughter etc.; further a certain number of nouns, which in the Nom. Sing. have already dropped their vocalic feminine termination, but restore it again in the Formative Sing. and in the Nom. Plur. §. 10, 5; 51, a.

2) Nouns ending in ai.

The termination ai corresponds 1) to the Sindhī termination ō (§. 8, h.). It is worthy of notice, that nearly in all those nouns, in which the Sindhī has preserved the termination ō, Hindī and Panjābī commonly ā, (see my Sindhī grammar, §. 6, II), the Paṣtō exhibits the termination ai, and where the Sindhī has shortened ō to u, the Pāṣtō has dropped the vocalic termination altogether, as mentioned already; e. g. ستوړی stōrai, star; Sindhī **तारा**; ګېنډۍ gēnḍai, rhinoceros, Sindhī **गेंडो** (gēnḍō); هډۍ haḍai, bone, Sindhī **हड्डो**; لنډۍ landai, small, Sindhī **नंढो**. 2) To the Sindhī adjective termination ī, as: هوډۍ hōḍai, obstinate, Sindhī **होड़ी**; but the Persian adjective termination ī is generally preserved in Paṣtō, as such adjectives are considered as foreign, as زخمي zaχmī, wounded; similarly: کوړی kōṛī, leprous, Hindī **कोढ़ी** (kōṛhī), the proper Pāṣtō formation being پېسۍ pēsai, from پېس (Pers.).

3) Nouns ending in ā.

The termination ā occurs only in a comparatively small number of nouns, which are for the greatest part borrowed from foreign sources, especially the Hindī, Panjābī and Persian, as: جولا jōlā, a weaver, Pers. جولاه; چوړا čūṛā, a bangle, Hindī **चूड़ा**, Sindhī **चूड़ो** (m.) ګودا gūdā, a doll, Hindī **गुड्डा** (m.); بېګا bēgā, (= بېګاه) evening.

It is remarkable and only to be explained by the Sindhī, that the following nouns are treated as masculine in Paṣtō: زنا zinā, adultery (also written زناه, Sindhī already **जिनाहु** (زناه) m., but in Hindī fem., صبا ṣabā, (= صباح, which is also met

with) morning, Sindhī सुब्हु m., but in Hindī-Hindūstānī صبا or صباح fem.; صهبا ṣahbā, red wine *).

Also adjectives, which are borrowed from the Sindhī, Hindī or Persian, may terminate in ā, as لڳيا lagiā, applied, Hindī लगा; روا ravā, proper, Pers.

4) Nouns ending in ō.

The termination ō which is occasionally also written u, with Pēš) is of rare occurrence, as ڇرڪاءُ čaṛkā-ō, sprinkling water, Sindhī छिड़काओ; بانړو banṛō, eyelash (Sindhī बाणु, Sansk. वाण).

Some adjectives also end in ō, as پرزو pirzō, becoming, Pers. پذيرو; پايا‌ءُ payā-ō, fordable, Pers. پاياب.

Some nouns ending in ō are feminine: بارخو bārχō, the cheek; پائڪو pāekō, a flail, pounder; پښتو paṣtō, the language of the Afghāns; زانگو zāngō, a swing, cradle; لانبو lāmbō, swimming; ورشو varšō, meadow; هندڪو hindkō, the language of the Hindūs, Hindī.

The names of animals, which end in ō, are generis communis, as: ٻيزو bīzō, m. f. monkey; پشو pišō, m. f. cat.

5) Nouns ending in aḥ.

The termination aḥ corresponds to the Sindhī termination ō and u and is therefore masculine throughout. It must be well distinguished from the termination ăh, which is always feminine, though in writing commonly no distinction is made, as: ڪوٹھ kūṭaḥ, dog, (Sindhī कुत्तो), but ڪوٹھ kūṭăh, bitch; وٻٹھ vēṣṭaḥ,

*) Shakespear has not ventured to add a gender in his Hindūst. Dictionary.

hair; تلهٔ tlaḥ, going. — Many adjectives also end in aḥ, as: اودهٔ ūdaḥ, asleep. In some manuscripts the termination aḥ is occasionally expressed by Fath'ah (a) only, as خوارَ = خوارهٔ χvāṛaḥ, food; but this is to be disproved of. — All Persian nouns, which are ending in ـهٔ and are masculine, are reckoned amongst this class.

6) Nouns ending in ĕ.

The termination ĕ is peculiar to the Paṣtō, though it is already in some instances met with in Síndhī (राइ rāe = राउ rā-u, cf. Sindhī Grammar, §. 6, VII.), as: زوے zōe, son; نوے nūe, mother's brother (Sindhī मामो); دوے dōe, custom. Nouns, borrowed from foreign sources and ending in ā often affix e (for euphony's sake), as: خُدَاے χudāe, God; اُمَرَاے umarāe, a noble (Arab. broken Plural); آشنَاے āšnāe, an acquaintance, Pers. آشنَا.

Adjectives also may end in ĕ, as لوے lōe, great, توے tōe, spilt.

7) Nouns ending in ī.

The termination ī is seldom found in masc. nouns, most nouns of this ending being taken from foreign sources, as: هَرْخَائی harḍāī, a vagabond (an everywhere); چَارِی ṭārī, a spy, Sindhī चारी; هَاتِی hātī, an elephant, Sindhī हाथी.

The termination ī is more common with adjectives, as: خُندی χundī, preserved; چوٹِی čōṭī, unplaited (hair); خوَرَاکی χvarākī, edible.

8) Nouns ending in ū.

The termination ū is not unfrequent in Paṣtō, as: ټاپُو ṭāpū, island, Sindhī टापू; کَنڈُو kandū, a large earthen vessel for holding grain; میلُو mīlū, bear.

Only a few nouns ending in ū are feminine, as: باګو bāgū, a bug-bear; پنبې چو pumbē-čū, a cotton pod.

Names of animals, ending in ū, are generis communis, as: ميلو, m. and f., bear.

Adjectives also may terminate in ū, as in Sindhī; e. g. پاسو pāsū, low-born; لاهو lāhū, carried away by the water (Sindhī लाहू).

9) Nouns ending in au.

The termination au is found only in a few nouns, as: پلو palau, hem of a garment; چو čau, a small canal; لو lau, harvest; سو sau, hundred.

The only adjective ending in au is: يو yau, one.

§. 10.

B. Feminine nouns.

1) Nouns ending in ā.

Most Paṣtō nouns, ending in ā, are feminine (cf. §. 9, 3). This termination corresponds to the Sansk.-Prākrit formation of fem. nouns in ā, which has been more or less preserved in all the modern vernaculars of India*), as: غلا ɣlā, theft, from غل ɣal, thief; تنا tanā, thunder; ملا mlā, the loins.

Some foreign nouns, which originally end in āh‘ or āh (i. e. in a consonant), are treated as feminine in Paṣtō, the final consonants ح h‘ and ه h not been heard in pronunciation, as پناه panāh, fem. asylum; صلاح ṣalāh‘, advice (fem. also in Hindūstānī).

2) Nouns ending in ă h.

This termination comprises the greatest part of all the fem. nouns in Paṣtō. It corresponds to the Sindhī fem. termination ă, which is shortened from original ā (cf. Sindhī Gram. §. 6, V); the Paṣtō

*) The Drāvidian idioms of the South being of course excluded.

does not strictly follow the Sindhī in this respect, but according to its own fancy it has subsumed under this termination also such nouns, as end in Sindhī in ī (fem.), or has arbitrarily changed the gender. E. g. ژبه žabăh, tongue, Sindhī **ज़िभ**, Sansk. **जिह्वा**; واګه vāgăh, bridle, Sindhī **वाग़**, Sansk. **वागा**; ټانټه ṭanṭăh, stalk of Indian corn, Sindhī **ड़ांड़ी**, Hindī **डांठी**; نااکه nākăh, alligator, Hindī **नाका** m.

Foreign words ending in ع, preceded by Fath'ah, are likewise feminine, the ع not being heard in Paṣtō, as طمع ṭamaḥ, avidity, also written طمعه ṭamaḥh; similarly final ه is dropped in صلح ṣulha (or صلحه ṣulh'ăh), peace.

Foreign words, ending in ـه, are on an average feminine, except they imply a male being, as: نقطه nuqṭăh, point, in Sindhī and Hindī masc.; ناشته nāštăh, breakfast, in Hindūstānī masc.; even پرېشته pirišṭăh, angel, is in Paṣtō fem.

3) Nouns ending in ī.

This termination, which in the Indian Prākrit tongues comprises most feminine nouns, is comparatively scarce in Paṣtō and chiefly found in such words, as have been taken from the Persian or the Indian idioms, as: سیالی siālī, equality; وړوړی vrōrī, brotherhood; دښنی duṣnī, enmity (instead of دښمنی); سهېلی sahēlī, a handmaid.

4) Nouns ending in aī.

Instead of the termination ī the Paṣtō uses very extensively the termination aī, which originally is identical with it. Already in Sindhī āī is only a variation of ī (cf. Sindhī-Gram. §. 10, I, 1. 2.). In Paṣtō the termination aī has so much got the ascendency, that most Sindhī nouns ending in ī have been changed to the termination aī in Paṣtō, as: ټوپۍ ṭōpaī, hat, Sindhī

टोपी; مَانڑَئی māṇṛaī, an upper-storied house, Sindhī माड़ी; چیټَئی čīṭaī, letter, Sindhī चिठी.

5) Nouns ending in ĕ (and in a consonant).

The termination e (i), which is originally identical with ī (see Sindhī Gram. §. 6, VII) is only found in a small number of substantives, as نَاوِی, nāve, bride; تروڑی trōre, aunt; یَوِی yaue, ploughing; it is chiefly used to form the feminine from adjectives and participles (present and past), as وَږَی važai, m., hungry, fem. وَږِی, važe or وَږِ; کَوُونکَی kavūnkai, m. doing, fem. کَوُونکِی kavūnke (کَوُونکے); cf. §. 39, 2.

A certain number of feminine nouns, which originally ended in e, have dropped it in the Nom. Sing., but restore it again in the Format. Sing. and in the Nom. Plur. As in Sindhī already both feminine terminations, ă and ĕ are interchanging, so has the Paṣtō also some nouns, which in Sindhī end as yet in ă, subsumed under the termination e; e. g. چَار čār, business, (instead of چَارِ, Sindhī कारि), Gen. Sing. دَ چَارِ da čāre, Nom. Pl. چَارِی čāre (or چَارِ); گوْهَار gōhār, a herd (= گوْهَارِ, Sindhī गोहरि), Gen. Sing. دَگوْهَارِ da gōhāre etc.; وَاټ vāṭ, road (Sindhī वाट), Gen. Sing. دَ وَاټِ da vāṭe etc.; cf. §. 51, a.

Only a small number of fem. nouns ends in an original consonant, which are all irregular in their Plural cf. §. 51, b.

II. Primary themes derived directly from verbal roots.

§. 11.

The roots having passed through so manifold and partly radical transmutations in Paṣtō, it is very often difficult, to point out the primary themes, as the etymology of a great many Paṣtō nouns is still wrapt up in darkness.

Notwithstanding this it is very interesting to follow them up, as far as they can be distinctly recognised, as we get thereby a glimpse into the internal fabric of the language and are enabled to lay bare the links, which connect the Paṣtō with the Indian Prākrit tongues.

§. 12.

1) The verbal noun ending in aḥ (masc.) and ăh (fem.).

Like as in Sindhī a verbal noun, ending in u, may be derived from the verbal root (see Sindhī Gram. §. 8, I, 1, c.), in the same way a verbal noun may be derived in Paṣtō by dropping the termination of the Infinitive aḷ, aud adding to the root of the verb the termination aḥ (= Sindhī u, cf. §. 9, 5), as:

پاخسيدهٔ paχsēd-aḥ, grieving, Inf. پاخسيدل paχsēd-aḷ, v. n.

ليدهٔ līd-aḥ, seeing, Inf. ليدل līd-aḷ, v. a.

The causal verbs do not form a verbal noun in aḥ (nor any verb ending in av-aḷ or ōv-aḷ), but employ either the termination -unăh, -ūn, or -āūn (§. 13. 15.).

Of the formation of a verbal noun in ăh, which is so frequent in Sindhī (= ă), only a few remnants have been left in Paṣtō, as:

ناستهٔ nāst-ăh, f., sitting, Inf. ناستل nāst-aḷ;

کښيناستهٔ kṣē-nāst-ăh, sitting down, Inf. کښيناستل.

زغاستهٔ zγāst-ăh, running, Inf. زغاستل zγāst-aḷ.

ملاستهٔ mlāst-ăh, reposing, Inf. ملاستل mlāst-aḷ.

A variation of the verbal nouns in aḥ are those verbal nouns, which are derived from the root by lengthening at the same time the root-vowel, as:

واتهٔ vāt-aḥ, going out, Inf. وتل vat-aḷ,

and the compounds from وتل, as:

آلواتهٔ āl-vāt-aḥ, flying, Inf. آلوتل āl-vat-aḷ.

کاتهٔ kāt-aḥ, seeing, Inf. کتل kat-aḷ.

ياستهٔ yāst-aḥ, ejecting, Inf. ياستل yāst-aḷ.

But in the Formative Plur. the lengthened root vowel is shortened again on account of the accession of the heavy termination ō,

as ډَ کَتو da kat-o, of seeing. It is to be observed, that the verbal nouns ending in aḷh are always treated as Plurals, only in poëtry they are occasionally used in the Sing.

§. 13.

2) The verbal noun ending in -anăh, -unăh.

The most common formation of verbal nouns is that ending in -anăh (fem.), which corresponds to the Sindhī affix अण (Sindhī Gram. §. 8, I, 2), with the only difference, that the gender has been changed in Paṣtō. This affix is added to the verbal root in the same way as the affix aḷh.

The causals and all (active) verbs, which end in av-aḷ or ōv-aḷ, change the termination anăh to unăh, by the influence of the labial v. E. g.

تښتنه tṣ̌-anăh, fleeing, Inf. تښتل tṣ̌-aḷ.

مړېدنه maṛēd-anăh, the being satiated, Inf. مړېدل maṛēd-aḷ.

پرورنه parvar-anăh, fostering, Inf. پرورل parvar-aḷ.

پروونه parav-unăh, instigating, Inf. پروول parav-aḷ.

پرووونه prōv-unăh, selling, Inf. پرووول prōv-aḷ.

§. 14.

3) The verbal noun ending in aḷ.

This verbal noun has now become the Infinitive, which is regularly inflected like all other nouns. The termination aḷ is originally identical with the affix an (anăh), by transition of n to l. It is remarkable, that the verbal noun in aḷ is always treated as a Plural in Paṣto (like the verbal noun in aḷh) §. 42, f. In the Formative Plural the affix aḷ may be dropped altogether, so that such a noun outwardly quite coincides with the verbal noun ending in aḷh, as: ډَ لېدلو da līdal-ō, or ډَ لېدو da līd-ō, of seeing.

§. 15.

4) The verbal noun ending in ūn (ā-ūn).

This affix corresponds to the Sindhī form in aṇō, which implies in Sindhī a lasting state or occupation (see Sindhī Gramm. §. 8, I, 2, b). The Sindhī termination aṇō has been

changed to ūn in Paṣtō, by transition of a to ū, final ō (u) being cast off at the same time. The affix ūn is immediately joined to the verbal root (the termination of the Infinitive ạl being first cleared away), and in those derivative neuter verbs, which end in ēd-ạl, it either accedes to the pure verbal root or to the verbal termination ēd-, as:

تړون taṛ-ūn, binding, Inf. تړل taṛ-ạl.

ګډون gaḍ-ūn
ګډېدون gaḍ-ēd-ūn } intercourse, Inf. ګډېدل gaḍ-ēd-ạl.

But when the termination -ēd- is a part of the verbal root (i. e. when the verb ending in ēd-ạl is not a derivative or no longer considered as such), the affix ūn must always accede to it, as:

اړېدون ārvēd-ūn, hearing, Inf. اړېدل ārvēd-ạl.

ويرېدون vērēd-ūn, being afraid, Inf. ويرېدل vērēd-ạl.

In causal verbs ā is inserted before the affix ūn, after the analogy of the Sindhī (Sindhī Gram. §. 42, II), the causal character of the verb being expressed thereby, as:

درسټاوون drast-ā-ūn, completing, Inf. درسټول drast-av-ạl.

ښورااوون šōr-ā-ūn, shaking, Inf. ښورول šōr-av-ạl.

But the formation of the causal verbal noun without inserted ā is also admissible, as:

پاخوون paχ-av-ūn, cooking, Inf. پاخول paχ-av-ạl.

§. 16.

5) The Gerundive ending in ūnai.

The Paṣtō forms a Gerundive, by joining the affix ūnai (corresponding to the Sindhī affix aṇō, see Sindhī Gram. §. 9, 13. b) immediately to the verbal root. Outwardly it coincides with the affix ūnai, forming the participle present (§. 17), but it is well to be distinguished from it. Its use is not frequent, the Paṣtō generally preferring another turn, to express the idea of the Gerundive, very likely from no other reason but its liability to being confounded with the participle present. E. g.

لیدونی līd-ūnai, what is or ought to be seen, Inf. لیدل līd-ạl.

کړونی kṛ-ūnai, what is to be done, Inf. کړل kṛ-ạl.

تَه تَرک بَه دَ دی نَه کِږُنی وُ نَه کِږی زَه طَاقَت دَ دی نَه لِیدُونی کَار نَه لَرَم Kalīlah ō Damanah (Rav. Gulsh. I, 97).

Thou wilt not give up this not to be done (work) and I have no strength for this not to be seen work.

§. 17.

6) The participle present ending in ūnai and ūnkai.

The participle present has two terminations, which are affixed to the root of the verb, after the termination of the Infinitive ạl has been cast off.

a) The termination ūnai (fem. ūne).

This participial affix is identical with the Sindhī affix andō (see Sindhī Gram. §. 8, I, 10); in Paṣtō the dental d (= t) has been ejected and a deepened to ū, to restore the original quantity.

گرزیدُونَی girzēd-ūnai, going about, Inf. گرزیدَل girzēd-ạl.

مَاتیدُونَی māt-ēd-ūnai, being broken, Inf. مَاتیدَل māt-ēd-ạl.

چُوپیُونَی čūp-ūnai, sucking, Inf. چُوپَل čūp-ạl.

کښُوونَی kš̌-av-ūnai, causing to write, Inf. کښَوَل kš̌-av-ạl.

b) The termination ūnkai (fem. ūnke).

This termination is formed from the preceding and the adjective affix kai (Sindhī kō), so that it is properly a verbal adjective. For this reason it is frequently used in the sense of a substantive.

مَسیدُونکَی masēd-ūnkai, smiling, Inf. مَسیدَل masēd-ạl.

لُوټُونکَی lūṭ-ūnkai, a plunderer, Inf. لُوټَل lūṭ-ạl.

§. 18.

7) The participle perfect ending in ai and alai.

As in the Present, the Paṣtō has also two participial terminations in the Perfect.

1) The termination ai (fem. e), which, after the rejection of the Infinitive termination ạl, is immediately added to the verbal

root. This affix corresponds to the Sindhī affix yō, Hindī ā (Persian ah), which has sprung from the Sansk. affix त ta by elision of t (see: Sindhī Gram. §. 9, 14). Like the Sindhī (Hindī etc.) the Paṣtō can form a perfect participle of the Active Voice only from neuter verbs, whereas the perfect participle of transitive and causal verbs has always a passive signification.

As regards the formation of the perfect participle the following particulars are to be noticed:

a) Monosyllabic verbs, commencing with a conjunct letter, insert a euphonic a between the two consonants, to facilitate the pronunciation, as:

تَلَی tal-ai, gone, Inf. تلل tl-ạl.

شَوَی šav-ai, having become, Inf. شول šv-ạl.

کړَی kaṛ-ai, having been made, Inf. کړل kṛ-ạl.

b) The neuter derivative verbs (compounded with a substantive or adjective) are dissolved in the participle perfect into their component parts and use the perfect participle of شول šv-ạl, to become, i. e. شَوَی šavai, which is put after the substantive or adjective. Those neuter verbs, which end in ēd-ạl and are not derivatives or no longer considered as such, form their perfect participle regularly, by adding the affix ai to the verbal root. E. g.

داغ شَوَی dāγ šavai, branded, Inf. داغيدل dāγ-ēd-ạl (داغ subst.)

زوړ شَوَی zōṛ šavai, having become old, Inf. زړيدل zaṛ-ēd-ạl (زوړ adj.)

ويريدَی verēd-ai, having been afraid, Inf. ويريدل vērēd-ạl.

c) The causals (av-ạl), which are not compounded with a substantive or adjective (§. 118) or which are no longer treated as such, form their participle perfect seldom by the termination ai, but mostly by alai (cf. 2). The derivative causals are dissolved in the participle perfect into their component parts and put after the substantive or adjective the perf. participle of کړل kṛ-ạl, i. e. کړَی kaṛai. E. g.

جارکړَی jār kaṛai, sacrificed, Inf. جارول jār-av-ạl (جار subst.)

جوړکړَی jōṛ kaṛai, made healthy, Inf. جوړول jōṛ-av-ạl (جوړ adj.)

2) The termination alai, which is joined to the verbal root in the same way as ai. The very same termination we find

already in Sindhī (a-lu, see Sindhī Gram. §. 10, 21, b), Marāṭhī and Guǰarātī, by which the perfect participle is rendered more like an adjective in form, whithout essentially affecting its original participial signification. The affix (a-)lai is originally an adjective affix, the use of which is already known in Prākrit (cf. Varar. Prāk. Prakāša, IV, 26, Cowell's ed.). In Paṣtō ai (the proper affix of the perfect participle) has been changed to a before the affix lai, similarly as in Sindhī ō has passed into a.

It is to be noticed, that the causals ending in av-aḷ (as far as they are not derivatives) and generally also the active verbs ending in -v-aḷ, form their participle perfect mostly by alai, less by ai. E. g.

ورهولی varh-av-alai, released, Inf. ورهول varh-av-aḷ.

شوولی šōv-alai, shown, Inf. شوول šōv-aḷ.

نیولی nīv-alai,
نیوی nīv-ai
} seized, Inf. نیول nīv-aḷ.

All verbs may assume the termination alai instead of ai. The causals eject now and then before alai the syllable -av-, as دملی dam-alai, breathed, instead of دموولی dam-av-alai. The monosyllabic verbs commencing with a conjunct consonant, do not insert between the two consonants a euphonic a, when assuming the termination alai, as:

تللی tl-alai, gone, Inf. تلل tl-aḷ.

III. Secondary themes.

Under this class we comprise all those nouns (substantives as well as adjectives), which are derived, according to fixed laws, from another (primary) theme.

A. Formation of abstract nouns,

which, by means of different affixes are derived from other nominal themes (substantives and adjectives).

§. 19.

1) Nouns ending in ī (fem.).

This termination, which in Sindhī (see: Sindhī Gram. §. 10, I, 1) and Persian comprises the greatest number of abstract nouns, is not so frequent in Paṣtō. E. g.

بډائی baḍā-ī (baḍā-y-ī) greatness, from بډای baḍāe, great.

خوښی χvaš-ī, pleasure, from خوښ χvaš, pleased.

جاسوسی ǰāsūs-ī, spying, from جاسوس ǰāsūs, spy.

§. 20.

2) Nouns ending in ā and āī (fem.).

By means of these two affixes (which are essentially identical) abstract nouns are derived from substantives and adjectives. E. g.

غلا γl-ā, theft, from غل γaḷ, thief.

رونړا rūnṛ-ā or: رونړائی rūnṛ-āī
ranṛ-ā رنړائی ranṛ-āī } splendour, from رونړ rūnṛ, splendid.

روښنائی rōšn-āī, brightness, from روښن rōšan, bright.

§. 21.

3) Nouns ending in ăh (fem.).

The affix ăh (shortened from original ā) forms abstract nouns form adjectives; final ō is changed before it to av and ai to i; e. g.

پوهه pōh-ăh, understanding, from پوه pōh, intelligent.

پرزوه pirzav-ăh, desire, from پرزو pirzō, desirous.

ستړیه stáṛi-ah, fatigue, from ستړی staṛai, fatigued.

§. 22.

4) Nouns ending in tiā (stiā, siā) (fem.).

The Paṣtō affix tiā corresponds to the Sindhī affix ता, ताई, which forms numerous abstract nouns from substantives and adjectives (see: Sindhī Gram. §. 10, 3). The affix stiā and (thence by assimilation) siā is identical with tiā, the sibilant being only a euphonic addition; it is only found in a few nouns. The affix tiā is immediately joined to the noun; in some adjectives however the

original (long) root-vowel (ā), which in the Nom. Sing. had been deepened to ō or ū is restored again, but shortened at the same time to a before the accession of this (heavy) affix; final ai is changed to ī (i. e. the noun is put in the Formative), and final s dropped.

درُوندتیَا drūnd-tiā, heaviness, from درُوند drūnd, heavy.

زوٗرتیَا zōṛ-tiā
زَرتیَا záṛ-tiā } oldage, from زوٗر zōṛ, old.

ستَرِیتیَا stáṛī-tiā, fatigue, from ستَرَی staṛai, fatigued.

میلمَستیَا mēlma-stiā, hospitality, from میلمَہ mēlmaḥ, guest.

تَنگسیَا tang-siā, tightness, from تَنگ tang, tight.

§. 23.

5) Nouns ending in aṭ, tōb (ōb), tūn (ūn), vālai, valī, galvī, avī.

All these abstract affixes are derived from one Sanskrit affix, as different from each other as they may appear at the first glimpse. We have here an instance, how the modern Prākrit idioms (and amongst them also the Paṣṭō) have managed to derive from one affix a variety of abstract formations. The Sansk. affix, from which all these various forms have sprung, is त्व tva*) (cf. Sindhī Gram. §. 10, 6).

a) The affix aṭ (masc.).

This affix corresponds to the Sindhī affix āṭu (Sindhī Gram. §. 10, b). (The process of assimilation is: त्व tv = त्त tt, and by lengthening the conjunctive vowel a = āt; by transition to the cerebral class = āṭ; in Paṣṭō however the conjunctive vowel is not lengthened.) This formation is in Paṣṭō, as well as in Sindhī, of rare occurrence.

لوٗیَت lōy-aṭ, greatness, from لوٗی lōe, great.

*) Or त्वन tvana, Prāk. त्तण; cf. Lassen, Instit. Linguae Prāk. §. 89.

b) The affix tōb (ōb) (masc.).

In the case of this affix the process of assimilation is: tva is dissolved into tav = tab and short a deepened to ō = tōb; from tōb has sprung ōb by elision of t (in accordance with a common Prākrit rule). — This formation is very common in Paštō and derives abstract nouns from substantives and adjectives. In some adjectives the original (long) a, which in the Nom. Sing. has been deepened to ō (ū) is restored again before the accession of this (heavy) affix, but shortened at the same time. Nouns ending in ai are put in the Formative (= ī) before this affix, and some adjectives ending in ai, drop their final syllable altogether. E. g.

سپينتوب spīn-tōb, whiteness, from سپين spīn, white.

سړتوب saṛ-tōb
سوړتوب sōṛ-tōb } coldness, from سوړ sōṛ, cold.

سړيتوب saṛī-tōb, humanity, from سړی saṛai, man.

ليونتوب lēvan-tōb, madness, from ليونی lēvanai, mad.

پرسوب pṛs-ōb, swelling; Adj. not in use (cf. پرسيدل pṛs-ed-al).

c) The affix tūn (ūn) (masc.)

This affix is lengthened from **त्वन**; ūn is the same as tūn, only with elision of t. Both affixes derive abstract nouns from adjectives, seldom from substantives. Before the affix ūn final ai, ah etc. is dropped.*)

بيلتون biyal-tūn, separation, from بيل biyal, separated.

پيوستون paivast-ūn, connexion, from پيوسته paivastah.

ژوندون žvand-ūn, life, from ژوندی žvandai, alive.

کنډتون kuṇḍa-tūn
کنډوتون kuṇḍăh-tūn } widowhood, from کنډه kuṇḍăh, widow.

*) Not to be confounded with the abstract affix تون is the noun تون tūn = Pers. ستان place, which also forms compounds, as ميږتون mēža-tūn, ant's nest or place (§. 38, 2).

d) The affix vālai (masc.)*).

The affix vālai is equally to be derived from वन = ꣳवन, the medial a being lengthened to ā and n changed to l. By means of this affix numerous abstract nouns are formed from substantives and adjectives. Before the accession of this affix original (long) a, which in the Nom. Sing. has been deepened to ō (or ū), may be restored again in adjectives, but must be shortened. E. g.

سُورْوَالَىٓ sūr-vālai, redness, from سُور sūr, red.

كَنړْوَالَىٓ kanṛ-vālai
كۏنړْوَالَىٓ kōnṛ-vālai } deafness, from كۏنړ kōnṛ, deaf.

مۏرْوَالَىٓ mōr-vālai, motherhood, from مۏر mōr, mother.

e) The affix valī (fem.).

The affix valī is apparently shortened from vālai and the masc. termination changed at the same time to the feminine. It is of rare occurrence and implies chiefly relationship. E. g.

قَامْوَلِى qām-valī, clanship, from قَام qām, clan, tribe.

وړوَلِى vrōr-valī, brotherhood, from وړور vrōr, brother.

f) The affix galvī, galī (fem.).

The origin of this affix is rather obscure; but we do not hesitate to derive it too from वन = ꣳवन. In Persian already initial v is often charged to g, and that n is often changed to l in Paṣtō, we have noticed already (§ 5). The original form of this affix is galī, which is also found; in gal-v-ī v seems to be a euphonic insertion. It denotes, like valī, relationship. E. g.

وړوړ گَلوِى vrōr-galvī, brotherhood, from وړور vrōr, brother.

پېژَندگَلوِى pēžand-galvī
پېژَندگَلِى pēžand-galī } acquaintance, from پېژَنْدَىٓ (part.perf., known).

*) The abstract affix vālai is not to be compared with the Hindī vālā (Sindhī vārō), for we have its form in Paṣtō still (vāl).

g) The affix avī (fem.).

The affix a-vī (for a is the conjunctive vowel) corresponds to the Sindhī affix pī (Sindhī Gram. § 10, 6) = bī = vī. It implies likewise relationship and is not used much. E. g.

خپلوی χpal-avī, relationship, from خپل χpal, own.

§ 24.

b) Nouns ending in gaṛăh (fem.) and gaṛai (masc.).

The affix gaṛăh corresponds to the Sindhī affix कार, which already in Sindhī forms abstract nouns (Sindhī Gram. § 10, 7). In Paṣtō k has passed into the media g and r into ṛ, ā being shortened at the same time (cf. Pers. گر). This formation is very scarce; e. g.

ښېګړه ṣē-gaṛăh
ښېګړی ṣē-garai
} goodness, from ښه ṣaḥ, good.

B. Formation of appellatives and adjectives.

§ 25.

In the following formations we comprise only such appellatives and adjectives, the derivation of which from another nominal theme by means of an affix may be clearly established. The Persian formations, which have been brought over to the Paṣtō, we shall pass by as foreign to our investigation.

§ 26.

1) The affix ai (ī).

By means of the affix ai numerous adjectives are formed; it corresponds according to etymology:

a) To the Sindhī affix ō = Sanṣk. अ (Sindhī Gram. § 10, 14), which is subjoined to the nominal theme, as:

پاخی paχ-ai, mangy, from پاخ paχ, mange.

ماخی maχ-ai, even, equal, from مخ maχ, face.

پرونی parūn-ai, yester, from پرون parūn, yesterday (adv.).

b) To the Sindhī affix ī (Sansk. ईय, इय; Sindhī Gram. § 10, 9, b), which forms adjectives implying descent, as:

پیښاوري pēṣāwar-ai, of Peshāwar, from پیښاور Pēshāwar.

سواتي svāt-ai, of Svāt, from سوات Svāt.

In Persian formations or such as are made in analogy with the Persian (or Hindī) the affix ī is used, as:

روښاني rōṣān-ī, an adherent of Pīr rōṣān;

هندی hind-ī, Indian, from هند Hind, India.

خرڅی χarṭ-ī, prodigal, from خرڅ χarṭ, expense.

§. 27.

2) The affix anai, an (īnai, ūnai).

This affix corresponds to the Sindhī affix āṇō (Sindhī Gram. § 10, 27), by which adjectives are formed implying time, place or relation generally. When the nominal theme ends in a vowel or final ah (āh), the initial a of the affix anai is dropped as well as final h of the theme. E. g.

اوسني ōs-anai present (time), from اوس ōs, now (adv.).

بیګاني bēgā-nai, last night's, from بیګا bēgā (or بیګاه) evening.

پورتني pōrta-nai, upper, from پورته pōrtah, above.

The termination ai is also frequently dropped, as:

اوسن ōs-an, hodiernal.

An irregular formation is:

برنی bar-anai, last night's, from برایه barāyah, last night (adv.).

Besides the form anai we find also ūnai (Sindhī Gram. § 10, 28, a) and īnai, the latter form always, when the nominal theme ends in i (e) and ē; e. g.

رښتونی rišt-ūnai } true, truthful, from an obsolete theme رښت
رښتینی rišt-īnai } (Pers. راست).

وړاندینی vṛānd-īnai, foremost, from وړاند vṛānde, ahead (adv.).

§ 28.

3) The affix tai and tū.

Both affixes, which are only found now in a few nouns, are identical with the Sindhī affix atu (Sindhī Gram. § 10, 18), and form appellatives, which denote an occupation or usual action; e. g.

روژه‌ئی rōžah-tai, one who fasts much, from روژه rōžăh, fast.

جرگتو jirga-tū, a member of the جرگه jirgăh, assembly of the clan.

§ 29.

4) The affix zan, žan, ǰan.

This affix is of Persian origin but frequently used in Paṣtō nouns; žan and ǰan is only a different pronunciation of zan. The fem. termination ăh is dropped before the accession of this affix. E. g.

غمزن γam-zan
غمژن γam-žan
غمڅن γam-ǰan
} sorrowful, from غم γam, sorrow.

تبڅن tab-ǰan, feverish, from تبه tabăh, fever.

§. 30.

5) The affix man (an).

The affix man is shortened from the Persian affix mand (Sansk. मत्, Prāk. मन्त), from which has sprung the affix an by elision of initial m. It forms adjectives implying possession. Before man final ī and aī are changed to a, and before an final ăh, ī and aī are dropped altogether. E. g.

دولتمن daulat-man, rich, from دولت wealth.

میرځمن mīrṭa-man, hateful, from میرځی mīrṭī, spite.

پمن pam-an, mangy, from پم pam, mange.

خیرن χīr-an, dirty, from خیره χīrăh, dirt.

ورن var-an, woollen, from وړئی varaī, wool.

§. 31.

6) The affix bār, var and vāl.

These three affixes are identical and correspond to the Sindhī affix vārō (Hindī vāl or vālā, Sansk. वल; see Sindhī Gram. § 10, 36). The Paṣtō affix bār and var is used in the same sense as the Persian وار and ور*) and the Sindhī vārō, denoting possession, whereas vāl is now used to form a few appellatives implying descent, which is already partly the case in Hindī.

When a noun ends in a consonant, the affix var (but not bār) is joined to the nominal theme by the conjunctive vowel a, (as in Sindhī), to facilitate the pronunciation.

منّتبار minnat-bār, obliged, from منّت, obligation.

زړه‌ور zṛaḥ-var, bold (having a heart), زړه zṛaḥ, heart.

بَاخْتَور baχt-a-var, lucky, from بَاخْت baχt, luck.

بُنيروَال bunēr-vāl, a man of Bunēr.

پَكلَئی وَال paklaī-vāl, a man of Paklaī.

The affix وار vār is also found in Paṣtō, but only in nouns borrowed directly from the Persian.

§. 32.

7) The affix yālai.

This affix corresponds to the Sindhī affix ārō or ālu (Sindhī Gram. § 10, 15), which forms adjectives implying possession. In Paṣtō a euphonic y has been inserted before ālō = y-ālai.

The termination ai, ăh (aī) is dropped before the accession of this affix. E. g.

جَنگيَالَی jang-yālai, warlike, from جَنگ war (Pers. جَنگَار).

تُورياَلَی tūr-yālai, a swordsman, from تُوره tūrăh, sword.

برَگيَالَی brag-yālai, spotted by leprosy, from برَگَی bragai, leprosy.

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*) Vullers, Institutiones Linguae Persicae, p. 165, 174. 175. derives all these affixes from آوردن, but the Sindhī and Hindī speaks too strongly and also too clearly against it.

§. 33.

8) The affix ēlạh, ēlai and ilai.

These affixes, which are all identical, correspond to the Sindhī affix īrō, ērō (ēlō) (Sindhī Gram. § 10, 16). In Paṣtō they are now used only in a few words and form appellatives of descent.

روهيلَه rōh-ēlạh
روهيلَى rōh-ēlai
روهِلَى rōh-ilai

} a mountaineer, from روه rōh, a mountainous country (Sindhi रोह्ड).

§. 34.

9) The affix īn, īnạh.

This affix corresponds to the Sindhī affix īṇō, (Sansk. ईन; Sindhi Gram. § 10, 30), Persian īn, īnah, and forms adjectives, which signify „consisting of, made of". The termination ai, aī and ăh is dropped before the accession of this affix. E. g.

ريښمين rēṣm-īn, silken, from ريښم rēṣam, silk.
خورين χavr-īn, made of clay, from خورى χavrai, clay.
وړينه vaṛ-īnạh, woollen, from وړئ vaṛaī, wool.

IV. Formation of Diminutives.

§. 35.

As in Sindhī so also in Paṣtō a diminutive may be formed by using the fem. termination of a noun, where this is admissible, as: ډنډ ḍanḍ a (somewhat large) tank, ډنډه ḍanḍăh (fem.) a (somewhat) smaller tank.

But the Paṣtō possesses also a great variety of diminutive affixes, more so than any of the cognate idioms. They are the following:

1) K, which corresponds to the Sansk. dimin. affix क. When a noun ends in consonant, a is used as conjunctive vowel, but when it ends in ăh (fem.), h only is dropped and the fem. noun passes into a masculine on account of the affix k; the fem. termination kăh however is also in use.

مَرْدَک mard-a-k, a little man, from مَرْد mard, man.

تۏپَک tōp-a-k, a musket (small cannon), from تۏپ tōp, cannon.

بَنړَکه banṛa-kăh, a small feather, from بَنړه banṛăh, a (large) feather.

2) Kai (fem. kaī). This affix is identical with the preceding. In monosyllabic words, which have ō or ū in the Nom. Sing. deepened from original ā, this vowel is restored again before the affix kai but shortened, the addition of the (heavy) affix not admitting any longer the retention of the (long) root-vowel.

When the noun ends in aī or ăh, ī and h are dropped before the affix; long ā is frequently shortened and ai dropped altogether. E. g.

څپړکَی ṭapar-kai, a thin sheet of water, from څپَړَی ṭaparai, a pool.

شپَنکَی špan-kai m. a little shepherd
شپَنکَئی špan-kaī f. a little shepherdess } from شپون špūn, shepherd.

جِینَکَئی jīna-kaī, a little girl, from جِینَئی jīnaī, girl.

تۏتَکَی tōta-kai, a swallow (a small parrot), from تۏتَا tōtā (m.) a parrot.

وړُکَی vṛu-kai, very small (fem. وړُکِ vṛu-ke) from وړ vuṛ, small.

3) gai (fem. gaī). This affix is identical with kai, only the tenuis k having passed into the corresponding media g.

بَازَارگَی bāzār-gai, a small Bāzār, from بَازَار.

بُوډَاگَی būḍā-gaī, an old little man
بُوډَاگَئی būdā-gaī, an old little woman } from بُوډَا būḍā, old.

ټټُوگَی ṭaṭū-gai, a small pony, from ټټُو ṭaṭū, a pony.

Irregular is:

زړگَی zaṛ-gai, a small heart, from زړه zṛăh, heart.

4) ū-kai, ū-gai. Both these affixes do not differ in any way from the preceding affixes, only ū being added as conjunctive vowel, before which every final vowel (or diphthong) disappears. E. g.

ډَنډُوکَی ḍanḍ-ū-kai, a small pond, from ډَنډ ḍanḍ, a pond.

چُړُوکَئی čuṛ-ū-kaī, a small knife, from چُړَئی čuṛaī, knife.

5) ai. This affix is identical with kai, k being elided and only ai added to the noun, if the final consonant be a guttural or a liquida (l, r). E. g.

ټټکی ṭaṭak-ai, a small hammer, from ټټک ṭaṭak, hammer.

جونګی jūng-ai, a small young camel, from جونګ jūng, a young camel.

څرخی ṭarχ-ai, a reel, from څرخ, ṭarχ, a wheel.

بهادری bahādur-ai, a little hero, from بهادر bahādur, a hero.

§ 36.

Besides k, kai, gai the Paṣtō makes also use of the second diminutive affix of the Sanskrit, ऋ r, deriving from it a variety of new diminutive affixes.

b) ṛai (fem. ṛaī). This affix corresponds to the Sindhī diminutive affix ṛō (= ऋ); its conjunctive vowel is a, before which a final vowel (or diphthong) is dropped.

خسړی χas-a-ṛai, a little bit of straw, from خس χas, a straw.

بچړی bača-ṛai, a little infant, from بچی bačai, infant.

کوزړۍ kūz-a-ṛaī, a small gugglet, from کوزه kūzăh, a gugglet.

7) ū-ṛai (ūrai), ō-ṛai (ō-rai) (fem. ūṛaī, ōṛaī or ūṛe, ōṛe). These affixes are identical with ṛai, with the only difference, that ū or ō are used as conjunctive vowels, before which a vocalic termination must disappear.

جنګوړی jangū-ṛai, skirmish, from جنګ jang, battle.

ګډوړی gaḍ-ō-rai, lamb, from ګډ gaḍ, a ram.

مږکوړی mažak-ūṛai, a little mouse, from مږک maža-k, a mouse.

§ 37.

8) Karai, garai, gūṛai (fem. kare, gare, gūṛaī and gūṛe). It appears, that these affixes, which are of rare occurrence, comprise both diminutive affixes k, g and ṛ (r). E. g.

توتکړی tōta-karai, swallow, from توتا tōtā, parrot.

وزګړی vuz-garai
وزګوړی vuz-gūṛai } a kid, from وز vuz, a he-goat.

garai is now and then also added to adjectives, as:

نیمګړی nīm-garai, imcomplete (a little half), from نیم nīm, half.

9) ūn-gaṛai. This affix, which is only found in a few words, is identical with garai, with the only difference, that ūn (= ū) is used as conjunctive vowel; e. g.

بچونګړی bač-ūngaṛai, a little infant, from بچی bačai, infant.

10) ū-ṭai, ō-ṭai (fem. ūṭaī, ōṭaī with subst., ūṭe, ōṭe with adj.). The origin of these (identical) affixes is somewhat obscure. There can be no doubt, that ū and ō are conjunctive vowels, the proper diminutive affix is therefore ṭai. We find the very same affix in Sindhī, ūṭō or ōṭō (Sindhī Gram. § 11). It is probable, that r has been first changed to ḍ' (ड़, as already in Prākrit) and thence to ṭ. Before ū-ṭai or ōṭai a final vocalic termination is dropped. This diminutive affix is not only joined to substantives but also to adjectives. E. g.

سړوټی saṛ-ōṭai, a little, man, from سړی saṛai, man.

کچوټی kač-ūṭai, very small, from کچ kač, small.

جنوټۍ jin-ōṭaī, a little girl, from جنۍ jinaī, girl.

11) gūṭai or gōṭai (fem. gūṭaī, gōṭaī). This affix is apparently a combination of ūṭai (ōṭai) with the affix g = k, like karai and garai. E. g.

ملاګوټی mullā-gūṭai a little (= ignorant) mullā.

کارګوټی kār-gōṭai, a small matter, from کار kār, matter.

زړګوټی zaṛ-gōṭai, a little heart, from زړه zṛah, heart.

§. 38.

V. Composition of nouns.

The Paṣṭō uses (abstracted from those, which are directly taken from the Persian), four kinds of compound nouns:

1) Copulative compounds (so-called Dvandva), two nouns being joined together either by the Persian copula و (ō) or by the insertion of the long vowel ā. Such like compounds are considered, from a grammatical point of view, as one word. E. g.

سَرُومَال sar-ō-māl, head and property.

کُورَاکُور kōr-ā-kōr, house by house.

Compositions, made after the analogy of the Persian, by the proposition پَه pah (= Pers. بَه) are not frequent, as: شَهَر پَه شَهَر town by town. Juxtapositions, like نَاسته وَلَاړ sitting, standing (= restless), وَرکړَه رَاکړَه giving to him, giving to me = commerce, are not treated in Paṣtō as one noun (and therefore no compound), as every word is inflected separately.

2) Dependent compounds (so-called Taṭpuruṣa), the first of which is grammatically dependent on the second. The first noun stands mostly in a Genitive-relation to the second, far more rarely is another case-relation implied. E. g.

نُور پِرِیوَاتَه nvar-prēvāṭah, sun-set.

کَلَه مِنَار kalăh-minar, a tower of sculls.

In such like compounds the first noun commonly remains unaltered, but a vocalic termination may also undergo a change; so may final ai be changed to a and final ăh be dropped altogether.

میږَتُون mēža-tūn, an ants' nest (تُون = Pers. ستَان), from میږَی mēžai.

خَاورگَاړَی χāvr-gāṛai, a clay-pit (خَاورَه χāvrăh).

اُوسپِین خَړَی ōspīn-χaṛai iron-dross (اُوسپِینَه ōspīnăh).

Only in poëtry such compounds are found, as:

کَمَر پِروُت kamar-prōt, fallen on the waist.

More common are such compounds, as are formed after the analogy of the Persian, as:

گوښَه نشِین gōšăh-nišīn, sitting in a corner.

گَنْدپوش gand-pōš, wearing a patched garment.

3) Descriptive compounds (so-called karmadhāraya), in which the first noun nearer defines the second. Properly speaking the Paṣtō has not formed any compounds of this kind from its own resources, but adopted them from the Persian or the

adjoining Prākrit idioms, though substituting occasionally a Paṣtō noun*).

مَهاجَن mahājan, a banker (a great man) (Hindī).

مَهراج maha-rāj, a king (Hindī).

نَاپاک nā-pāk, impure (Pers.).

هَم زوولَی ham- zōvalai, cotemporary (born together).

4) Possessive compounds (so-called Bahuvrīhi).

This class of compounds is very frequent in Paṣtō and formed in various ways, as it comprises again all the three preceding classes. On the whole the Paṣtō agrees therein with the Persian, but it has also formed such compounds, as are foreign to the Persian and are more in accordance with Sanskrit usage.

a) Two substantives may form a possessive compound as:

گُل اَنْدَامَه gul-andāmăh, having the body of a rose (fem.);

گُل اَندَام is Tatpuruṣa, body of a rose.

سِينَه کَبَاب sīṇăh kabāb, having the breast roasted; سِينَه کَبَاب may also be Tatpuruṣa.

b) An adjective or participle perfect is put before a substantive. The substantive itself may either remain unaltered or it changes a final aḥ, ăh and the Plural-termination ūnah to ai, ūn-ai respectively, whereby the substantive is transferred to an adjective. The adjective which is placed before the substantive, commonly remains in the Masc. Sing., but it may also take the gender of its substantive.

نيک خُوی nēk χōe, having a good temper.

پَاک زړُونَی pāk zṛūnai, having pure hearts (زړُونَه, Plur. of زړَه).

سپين ږيرَی spīn žīrai, having a white beard (ږيرَه žīrăh).

وِيښَه خُولَی vīṛăh χūlai, having an open mouth (خُولَه χūlăh).

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*) Appositions, like کُوټَه سپَی Kūṭăh spai, a dog of the Kūṭăh race, cannot be considered as compounds, as every noun is treated as independent; in the fem. therefore کُوټَه سپَی Kūṭăh spaī, a bitch of the Kūṭăh race.

c) Another kind of possessive compounds, which is peculiar to the Paṣtō, is formed by placing the adjective or participle perfect after the substantive. When the adjective ends in a consonant, it may add the termination ai, whereas substantives ending in ăh drop it before the adjective. E. g.

زوی مړی zōe maṛai, having a dead son.

لاس پرېکړی lās prēkaṛai, having the hand cut off.

مخ تورې maχ tōrai, having a black face (تور black).

سترګ وږی starg vaẓai, having hungry eyes.

VI. Formation of the gender.

§ 39.

The Paṣtō has, like most of the Indian Prākrit tongues, lost the neuter and distinguishes only between masculine and feminine. The gender is on the whole very easily recognisable by the terminations of the nouns (§ 9. 10); only the termination ـه causes some difficulties, though the pronunciation itself clearly distinguishes between masculine (aḥ) and feminine nouns (ăh).

The gender is either expressed by different nouns, as it is the case in most languages with nouns denoting relationship, like: پلار plar, father, مور mōr, mother; ورور vrōr, brother, خور χōr, sister; میړه mēṛaḥ, husband, ارتینه artīnăh, wife; زوی zōe, son, لور lūr, daughter; the same is the case with some common domestic animals, as سنډه sanḍaḥ, a male buffalo, میشه mēšăh, a female buffalo: or the feminine is formed from the masculine by a different termination. This is done in the following manner:

1) From masc. nouns ending in a consonant the feminine is formed by adding the termination ăh (§ 10, 2), as:

خمیار ṭamiār, a tanner, fem. خمیاړه ṭamiār-ăh, the wife of a tanner.

غل γal, a thief, fem. غله γlăh (instead of γal-ăh) a female thief.

Those nouns, which have deepened original ā to ō or ū in the Nom. Sing., restore it again, but shortened before the fem. termination ăh, which is accented.

شپون špūn, shepherd, fem. شپنه špán-ăh, shepherdess.

پښتون pą́štūn, an Afghān, fem. پښتنه pą́štan-ăh, an Afghān woman.

The same rule holds good in reference to adjectives ending in a consonant (§ 86).

ډير ḍēr, much, fem. ډيره ḍēr-ăh.

رونړ rūnṛ, bright, fem. رنړه ranṛ-ăh.

ټوږب ṭōrb, fat, fem. ټږبه ṭarb-ăh.

2) From masc. nouns, ending in ai the feminine is formed by changing final ai to aī (seldom to ī), as:

درانئ durānai, a Durāni, fem. درانئی durānaī, a female Durānī.

ټوړی ṭōṛai, a bullock (with crumpled horns), fem. ټوړئی ṭōṛaī.

وړنبی vṛumbai, the first, fem. وړنبئی vṛumbaī.

پشۍ pisai, cat, fem. پشي pišī (besides پشئی).

An exception from this rule makes a number of adjectives, which form their feminine not by aī but by e (cf. § 87, 2); further all participles present and perfect (§ 87, d).

Similarly a number of substantives, especially such, as are originally adjectives, form their feminine by the termination e, as:

ژنړی žanṛai, a lad, fem. ژنړ žanṛe, a girl.

سرکوزی sarkūzai, a hog, fem. سرکوز sarkūze.

کچوټی kačūṭai, a little child (dim.), fem. کچوټ kačūṭe.

کوټی kūṭai, a young donkey, fem. کوټ kūṭe*).

ورابانړی vrābānṛai, a man of a marriage procession, fem. ورابانړ vrābānṛe.

The diminutive affixes karai and garai form their feminine by e (§ 37); so also garai, when corresponding to the Persian

*) Similarly کوچنی kūčai, a young donkey, fem. کوچ kūče.

affix كَر, making, doing (cf. § 87, 2, c). The dim. affix ūṛai admits of both fem. terminations, aī and e;

وُزْگَرَیْ vuzgarai, a small goat, fem. وُزْگَرِ vuzgare.

چِرکُورَیْ čirkūṛai, a little cock, fem. چِرکُورَئِی and چِرکُورِ.

3) From masc. nouns ending in ā the feminine is derived by changing ā to ī, as:

تُوْتَا tōtā a parrot, fem. تُوْتِی tōtī.

Besides the fem. termination ī however aī is also in use, as:

كَاكَا kākā, paternal uncle, fem. كَاكَئِی kākaī, paternal aunt.

گُوْدَا gōdā, a male puppet, fem. گُوْدَئِی gōdaī, a female puppet.

Adjectives, ending in ā, remain unaltered in the feminine (§ 38).

4) From masc. nouns ending in ạh the feminine is formed by changing ạh to ăh. Though this change is not expressed in writing, it is heard in pronunciation. E. g.

كَارگَہ kárgạh, a male crow, fem. كَارگَہ kárgăh.

كُوٹَہ kūṭạh, dog, fem. كُوٹَہ kūṭăh, bitch.

Adjectives ending in ạh form their feminine in the same way, cf. §. 90. From substantives, denoting human beings or occupations the feminine is formed by means of the affiix anăh (Sindhī āṇī etc; Sindhī Gram. § 14, 1), before which the termination ạh is dropped. E. g.

گُوْبَہ gōbạh, cowherd, fem. گُوْبَنَہ gōbanạh, herdswoman.

میلمَہ mēlmạh, guest, fem. میلمَنَہ mēlmanăh, female guest.

5) From masc. nouns ending in e the feminine is formed by adding the termination ăh, before which final e is changed to y. E. g.

آشْنَای āšnāe, acquaintance, friend, fem. آشْنَایَہ āšnāy-ăh.

سوْیِ sōe, hare, fem. سوْیَہ sōy-ăh.

The same is the case with adjectives, § 91.

6) From masc. nouns ending in ī the feminine is formed by changing ī to aī, as*):

دوْبي dōbī, a washerman, fem. دوْبَئي dōbaī, washerwoman.

كُمَكي kumakī, a helper, fem. كُمَكَئي kumakaī.

With nouns denoting human and other living beings (of a higher kind) or occupations, the fem. termination ـڻهـ aṇăh (Sindhī āṇī, Sindhī Gram. § 14, 4) is also in use, before which final ī is either dropped or changed to y, when preceded by a vowel.

موْچي mōčī, a shoemaker, fem. موْچَڻهـ mōč-aṇăh.

نَائي mā-ī a barber, fem. نَايَنڑهـ nāy-anṛăh.

هَاتي hātī, elephant, fem. هَاتَنڑهـ hāt-anṛăh.

Adjectives, ending in ī (mostly of foreign origin) remain unchanged in the feminine § 92.

7) From masc. nouns ending in ō a feminine is only rarely formed, as most nouns with the termination ō are generis communis (§ 9, 4). When a feminine is formed, it is done by adding the fem. termination ăh and changing (for euphony's sake) at the same time final ō to v. E. g.

كَارِسَاءُ kārsā-ō, a long faced person, fem. كَارِسَاوهـ kārsāv-ăh.

Adjectives in ō remain unchanged in the feminine. § 89.

8) From masc. nouns ending in ū the feminine is formed by adding the fem. termination ăh, before which final ū is changed to av, as:

ٹَٹُو ṭaṭū, a pony, fem. ٹَٹَوهـ ṭaṭav-ăh.

Some substantives in ū are generis communis § 9, 8.

With nouns denoting human beings, the fem. termination āṇaī (ānṛaī) = Sindhī āṇī (Sindhī Gram. § 14, 3), is also found, before which final ū is changed to the semivowel y, as:

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*) That Arabic words ending in ī, may have ăh in the fem., is understood, as: نَبي nabī, prophet, fem. نَبيهـ nabiăh, prophetess. Some are generis communis, as هَادي hādī, m. and fem., a guide.

هندو hindū, a Hindū, fem. هندوانۍ hindv-āṇaī, a Hindū woman.

Adjectives in ū remain unchanged in the feminine, §. 92.

9) From masc. nouns ending in au a feminine is seldom formed as: پېرو pairau, a follower, fem. پېروه pairau-ăh (pairav-ăh). About the fem. termination of the numeral adjective يو yau, one, see §. 92, 8; 94.

III. Section.

Flexion of the noun.*)

§. 40.

From a grammatical point of view the Paṣtō has no declension, as little as the modern vernaculars of India. The old case-remnants, which are as yet found in the Indian Prākrit idioms, have totally disappeared in Paṣtō and the whole declensional process is made up by means of prefixes and postfixes.

The whole declension of the Paṣtō noun is therefore concentrated in the formation of the Plural and of the Formative Singular and Plural (the so-called oblique case), from which, by prefixing or postfixing certain particles, the several cases are formed.

§. 41.

I. Formation of the Plural.

The crude form of a noun represents in Paṣtō always the Nom. Sing., from which, according to the following rules, the Nom. Plural is formed.

We must treat separately of masc. and fem. nouns, every gender forming its Nom. Plur. in a different manner, according to its termination.

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*) The Paṣtō has neither a definite nor indefinite article; see §. 178.

A. Formation of the Plural of masc. nouns.

§. 42.

1) Nouns ending in a consonant.

These form their Nom. Plur.

a) by adding the termination ān.

This Plural-termination, which the Paṣtō has in common with the Persian, is commonly used in such nouns, as denote animate objects, as:

مَلِک malik, a chief, Plur. مَلِکان málik-ān.

مار mār, a snake, Plur. مارَان már-ān.

But this rule is by no means strict; for many nouns, denoting inanimate objects, take also the termination ān or use promiscuously ān and ūnah(b), as:

ټاه ṭāh, a well, Pl. ټاهان ṭāh-ān or ټاهونه ṭāh-ūnah.

شُوند šūnḍ, lip, Pl. شُوندان šūnḍ-ān.

To this Plur. affix ān the poëts add again (as well as to the Plur. termination gān) the termination ē (= ān-ē) and transfer thus the masc. Plur. termination to the feminine, as: دلبَرانی dilbar-ān-ē, heart-ravishing (women).

b) by adding the termination unah (ūna).

This Plur. termination (which, according to its origin, is identical with the preceding, ā having been changed to ū) is commonly used in nouns denoting inanimate objects, far less in such as imply living beings. E. g.

کُور kōr, house, Pl. کُورونه kōr-ūnah.

گُل gul, rose, Pl. گُلونه gul-ūnah.

غَر γar, mountain, Pl. غرونه γr-ūnah. *)

*) With ejection of a (instead of γar-ūnah), the Paṣtō being very found of such hard initial sounds. Similarly کال kāl, year, is also often shortened to کلونه kal-ūnah (instead of کالونه).

The following nouns denoting animate objects, always form their Plural by ūnah;

آس ās, horse, Pl. آسونه āsūnah.

پلار plār, father, Pl. پلارونه plārūnah.

تربور tarbūr, a cousin, Pl. تربورونه tarbūrūnah.

غل γal, thief, Pl. غلونه γlūnah.

c) by adding the termination ạh.

Some nouns chiefly monosyllabic ones with radical a or ạ, form their Plural by ejecting the short root-vowel and adding the termination ạh, as:

خر χar, donkey, Pl. خړه χṛạh.

غر γar, mountain, Pl. غړه γr-ạh.

غل γạl, thief, Pl. غلّه γl-ạh.

مل mal, companion, Pl. ملّه ml-ạh.

خرشن χaršan, horse-dung, Pl. خرشنه χaršn-ạh.

In the same way form their Plural some adjectives, cf. §. 85.

d) by adding the termination ah.
(with internal vowel-change).

A certain number of nouns, in which original long a is deepened to ū in the Nom. Sing., restore it again before adding the Plural termination ah.*) E. g.

پښتون pāštūn, Afghān, Pl. پښتانه pạštān-ah.

شپون špūn, shepherd, Pl. شپانه špān-ah.

بيلتون bial-tūn, separation, Pl. بيلتانه bial-tān-ah.

نمونځ nmūnḍ, prayer, Pl. نمانځه nmānḍ-ah.

In the same way a number of adjectives form their Plural, cf. §. 86. Besides this Plural-formation we find also the regular one

*) The Plural termination ah differs so far from the fem. termination ăh see § 39, i.

(ūnah) in use, but only in nouns denoting inanimate objects, as:

نمُونځ nmūnḍ, Pl. نمُونځُونَه nmūnḍ-ūnah.

The following two nouns form their Plural somewhat irregularly, by changing the final ū to a before the termination ūnah:

زَنګُون zangūn, knee, Pl. زَنګَنُونَه zangan-ūnah.

وړُون vrūn, the thigh, Pl. وړَنُونَه vran-ūnah.

e) by adding the termination ahār.

This Plural termination is only added to such nouns, as denote a sound, as:

تړَپ trap, the sound of a jump, Pl. تړَپَهار trap-ahār.

غړُنب γuṛumb, a boom, Pl. غړُنبَهار γuṛumb-ahār.

Some of these nouns are only used in the Plural, as: کَشَهار kaš-ahār, rustling.

f) by changing final radical a to ạ.

This Plural formation, which is effected by a slight change of the final vowel of the noun, is quite peculiar to the Paṣtō. E. g.

سڅَر sχar, stone, Pl. سڅَړ sχạr.

نَښتَر naṣtar, pine-tree, Pl. نَښتَړ naṣtạr.

ښَځُونَک ṣaḍūnak, a hermaphrodite, Pl. ښَځُونَڼک ṣaḍūnạk.

مَیَن mayan (adj.) a lover, Pl. مَیَڼ mayạn.

There is a small number of nouns of this kind, the Plural of which must be well taken notice of.

In the same way form their Plural all adjectives, made up by means of the affixes زَن, zan, (جَن, ژَن) and ګَر gar, when used substantively.

Very likely from the same reason the Infinitive (ending in -al) is also treated as a Plurale tantum.

g) by adding the termination ah (a).
(in conjunction with numerals*).

Not to be confounded with the Plural formation c) d) is the Plural termination ah, which does not require any vowel change within the noun and is only added to nouns, denoting inanimate objects, when preceded by a numeral. E. g.

دری کالَه drē kāl-ah, three years; شپیتَه هُنَر špētah hunar-a, sixty artifices.

کَس kas, somebody, a person, may also take the Pl. termination ah (a), when preceded by a numeral, as تیرسُو کَس tērsū kas-a, three hundred men.

Instead of this Plural formation the common one (ending in ūnah) may be optionally used, as: دری کالُونَه drē kāl-ūnah, three years.

h) Irregular Plural formation.

وړور vrōr, brother, forms its Plural quite irregularly وړونړه vrūṇah (also written وړونَه).

Many nouns are considered as collective in Paṣtō and are therefore constructed as Plurals, without taking any of the preceding Plural terminations. Such are: پَنیر panīr, cheese, غَنَم γanam, wheat سیو sēv, apple, کُچ kuč, butter, مَالُوچ mālūč, cleaned cotton, and many others.

§. 43.

2) Nouns ending in ai.

These form their Plural by changing ai to ī, as:

لنَدَی lindai, archer, Pl. لندی lind-ī.

کَسَی kas-ai, pupil of the eye, Pl. کَسِي kas-ī.

*) To these may also be added indefinite pronouns as: څُو ṭō, some, etc.

Some nouns are only found in the Plural, as:

بُوتْ سُورِی būṭsūrī, bran; تَرْسَرِی tarsarī, yellowish spots on the skin; غَورِی γvarī, clarified butter; نمَرِی nmarī, clothes.

The following nouns assume different terminations in the Plural:

پِیْرَی pērai, a demon, one of the Genii, Pl. پِیرِی pēr-ī and پِیرِیَان pēri-ān.

مرَیْئی mrai-ai, slave, Pl. مرَیئِی mrai-ī or مرَیَان mrai-ān or مرَیُونه mrai-ūnah.

§. 44.

3) Nouns ending in ā.

These form their Plural after the analogy of the Persian by adding the termination ān with euphonic y or g inserted between the final vowel of the noun and the termination, as:

گَدَا gadā, a beggar, Pl. گَدَایَان gadá-y-ān

مَامَا māmā, paternal uncle, Pl. مَامَاگَان mámā-g-ān.

گُوْدَا gōdā, puppet, Pl. گُوْدَاگَان gódā-g-ān.

Arabic nouns, ending in ā in the broken Plural, may besides add the Pl. termination y-ān or gān, as: اُمَرَا umarā (from اَمِیر) nobles, Pl. اُمَرَایَان umarā-y-ān or اُمَرَاگَان umará-g-ān.

Some nouns ending in ā are considered collective and take therefore no Plural termination, as: چُوْرَا Sing. and Pl., bangle; صَبَا ṣabā, morning breeze; پِیشوَا pēšvā, guide, leader.

§. 45.

4) Nouns ending in ō.*)

These form their Plural in a threefold manner:

a) by adding the termination ān, when the noun denotes an animate object, as:

*) Now and then only written with final u (Pēš).

سقّاءوْ saqqáō, a water-carrier, Pl. سقّاءوان saqqáō-ān.

b) by adding the termination gān, may the noun denote an animate or inanimate object, as:

سګلاوو saglāvō *), an otter, Pl. سګلاوګان saglávō-gān.

بانړو bānṛō, eyelash, Pl. بانړګان bánṛō-gān.

c) by adding the termination ūnah, when the noun denotes inanimate objects, as:

پتاءو pitā-ō, sun's ray, Pl. پتاءونه pitāō-únah. **)

سکو skō, stitch, Pl. سکونه skō-únah.

It is to be noted, that پاءو pāō, a quarter, when preceded by a numeral, forms its plural by adding ah (a), before which ō is changed to v, as درې پاو drē pāva, three quarters.

Some nouns are considered as collectives and do not take any Plural termination, as: ټيکاءو ṭīkāō, abode, etc.

§. 46.

5) Nouns ending in ạh.

These form their Plural in different ways:

a) they remain unchanged in the Plural, so that the number must be gathered from the context. To this class belong all verbal nouns ending in ạh (§. 12), which are always treated as Pluralia tantum. E. g.

غارمه γārmạh, noon-day heat, Pl. غارمه γārmạh.

خاتَه χāṭạh, ascending, Pl. (from خټل).

b) or they drop final ạh and add the termination ān, when denoting living beings, or ūnah, when denoting things and abstract ideas. E. g.

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*) Also pronounced saglāv, is which case its Plural is saglāv-ān.

**) These and similar nouns ought to be written پتاءوْنه, سکوْنه, but the Hamzah (or ی) is never written.

لیوَہ lēvaḥ, wolf, Pl. لیوَان lēv-ān.

کَارغَہ kārγaḥ, crow, Pl. کَارغَان kárγ-ān.

زرَہ zraḥ, heart, Pl. زرُونَہ zṛ-ūnah.

The following nouns, denoting living beings, are to be noted as exceptions:

ترَہ traḥ, uncle, Pl. ترُونہ tr-ūnah.

میرَہ mēṛaḥ, master, husband, Pl. میرُونَہ mēṛ-ūnah.

نیکَہ nīkaḥ, paternal grand-father, Pl. نیکُونَہ nīk-ūnah.

ورَارَہ vrāraḥ, nephew, Pl. ورَارُونَہ vrār-ūnah.

c) or they add simply the termination gān; this is done chiefly by nouns denoting animate objects, but also by those, which denote things. Most Persian words ending in ہ take this Pl. termination. E. g.

لیوَہ lēvaḥ, wolf, Pl. لیوَہ گَان lēvah-gān*) (لیوَگَان).

شیعَہ šīʒah, a Shīah, Pl. شیعَہ گَان šīʒah-gān.

نَانگَہ nāngaḥ, black-berry, Pl. نَانگَہ گَان nāngah-gān.

d) Some few nouns form their Plural by adding the termination ānah, before which final aḥ is dropped, as:

میلمَہ mēlmaḥ, guest, Pl. میلمَانَہ mēlm-ānah.

In the same way form their Plural all nouns compounded with the affix بَہ (= Sansk. प), as:

غوبَہ γōbaḥ, cowherd, Pl. غوبَانَہ γōb-ānah.

کورَبَہ kōrbaḥ, master of the house, Pl. کورَبَانَہ kōrb-ānah.

مَالگبَہ mālgbaḥ, collector of salt, Pl. مَالگبَانَہ mālgb-ānah.

§. 47.

6) Nouns ending in e.

These form their Plural, when denoting animate objects, by adding the termination ān, and when denoting inanimate

*) When final aḥ, aḷ, aṇ etc. of polysyllabic nouns is followed by another syllable, a passes naturally into the more distinct a.

objects, by adding the termination ūnah, before which termination final e is changed to y. E. g.

آشنای āšnāe, friend, acquaintance, Pl. آشنایان āšnāy-ān.

دوی dōe, custom, Pl. دویونه dōy-ūnah.

Irregular Plural formation.

زوی zōe, خوی ḳōe } son, Pl. زامن zāman, خامن ḳāman } or زهمن zahman.

غوشوی γōšōe, خوشوی χōšōe } cow-dung, Pl. غوشایه γōšāyah, خوشایه χōšāyah.

§. 48.

7) Nouns ending in ī.

These form their Plural by adding the termination ān (seldom gān); before this Plural termination final ī is pronounced either as i or iy.

بندی bándī, a captive, Pl. بندیان bándi-ān.

سپاهی sipāhī, a soldier, Pl. سپاهیان sipáhi-ān.

سلمچی silamčī, a wash-hand basin, Pl. سلمچیان silámči-ān.

سلائی salāī, the upright post of a Persian wheel, Pl. سلائیگان salái-gān.

§. 49.

8) Nouns ending in ū.

These form their Plural by adding either the termination ān or gān. E. g.

کندو kandū, a corn-bin, Pl. کندوان kándū-ān.

شارو šārū, a Maina (bird) Pl. شاروگان šárū-gān.

باهو bāhū, an ornament for the arm, Pl. باهوگان báhū-gān.

Some nouns ending in ū are considered as collectives and do therefore not assume a Plural termination, as: آرزو ārzū, Sing. and Plur., wish; دارو dārū, medicine; تماکو tamākū, tobacco.

§. 50.

9) Nouns ending in au.

These form their Plural, when denoting animate objects, by adding the termination ān, and when denoting inanimate objects, by adding that of ūnah. E. g.

پیرو pairau, a follower, Pl. پیروان pairau-ān.

پلو palau, hem of a garment, Pl. پلوونه palau-ūnah.

Some nouns ending in au are considered as collectives, as جو jau, Sing. and Pl., barley.

B. Formation of the Plural of fem. nouns.

§. 51.

1) Nouns ending in a consonant (i. e. ĕ).

We have subsumed these nouns (§. 10, 5) under those, which end in ĕ, because they have now dropped in the Nom. Sing. (original) final e. But as they deviate in the formation of their Plural from those, which have retained final e in the Nom. Sing., they must be treated here separately.

But this class of fem. nouns, which have dropped final e in the Nom. Sing. and restore it again in the Nom. Plur. (as well as in the Format. Sing.) must not be confounded with those, which likewise end in a consonant in the Nom. Sing., but do not add e to the Format. Sing. and form their Plural irregularly. We must therefore distinguish:

a) Fem. nouns, which add e in the Nom. Plural.

These are the following:

بیجل bijal, a knuckle-bone, Pl. بیجل bijal-e (بیجلې).

بِرَسْتَنْ brastan, coverlet, Pl. بِرَسْتَنِ brastan-e.

بَنّ ban, a rival wife, Pl. بَنِّ ban-e.

بۏرجَل bōrǰal, abode, home, Pl. بۏرجَلِ bōrǰal-e. *)

بَوْل baul, urine, Pl. بَوْلِ baul-e. **)

پَلتَن palṭan, battalion, Pl. پَلتَنِ palṭan-e.

تَخَخ taχaḳ, تَخَخِ taχaḳ-e
تَرْشَخ taršaḳ, تَرْشَخِ taršaḳ-e
} adze, Pl. }

تَنْدَار tandār, تَنْدَارِ tandār-e
تَندۏر tandōr, تَندۏرِ tandōr-e
} father's brother's wife, Pl. }

تَبَر ṭabar, wife, Pl. تَبَرِ ṭabar-e.

جَلّ ǰaḷ, جَلِّ ǰaḷ-e
جَنّ ǰaṇ, جَنِّ ǰaṇ-e
} a maid, Pl. }

چَار čār, work, Pl. چَارِ čār-e.

چَنگُل čangul, claw, Pl. چَنگُلِ čangul-e.

خَرْمَن ṭarman, skin, Pl. خَرْمَنِ ṭarman-e.

خَنگَل ṭangal, the forearm, Pl. خَنگَلِ ṭangal-e.

خَپَر χapaṛ, the palm of the hand, Pl. خَپَرِ χapaṛ-e.

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*) It is also used as a masculine and forms then the Pl. بۏرجَلُونَه bōrǰal-ūnah.

**) Mostly used in the Plural.

دَرْشَل daršal, the frame of a door, Pl. دَرْشَلِ daršal-e.

دَرَکَ drakaṛ the felly of a wheel, Pl. دَرَکِ drakaṛ-e.

رُنْدَار rundār*), a brother's wife, Pl. رُنْدَارِ rundār-e.

ژمَنْز žmanz**), comb, Pl. ژمَنزِ žmanz-e.

سْتَن stan, needle, Pl. سْتَنِ stane.

سُگُل sugul, a kind of buskin, Pl. سُگُلِ sugul-e.

سَمَخ smaṭ, سَمْسْت samist } a cavern; Pl. سَمَخِ smaṭ-e., سَمْسْتِ samist-e.

غَنْدَل γandal, sprout, Pl. غَنْدَلِ γandal-e.

غُوْجَل γōǰal, cow-pen, Pl. غُوْجَلِ γōǰal-e.

غیږ γēž***), embrace, Pl. غیږِ γēž-e.

گاهَر gāhar, گوْار gōār, گوْهَار gōhār } herd of cattle, Pl. گاهَرِ gāhar-e, گوْارِ gōār-e, گوْهَارِ gōhār-e

لَښکَر laṣkar†), army, Pl. لَښکَرِ laṣkar-e.

لَمَن laman, skirt of a dress, Pl. لَمَنِ laman-e.

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*) Other forms are: وَرَنْدَار vrandār, Pl. وَرَنْدَارِ vrandāre; وَنْدیَار vandyār, Pl. وَنْدیَارِ vandyār-e.

**) Also written (by transposition of letters) مَنْگَز mangaz.

***) غیږ is also used as masc., Pl. غیږُونَه.

†) لَښکَر laṣkar is also used as masc,, Plur. لَښکَرُونَه laṣkarūnah.

لَنگوْر langōr, لَنگوْرِ langōr-e. } a span, Pl.

لوِیشت lvēšt, لوِیشتِ lvēšt-e. } a span, Pl.

مَارِج mārij, a flame of fire, Pl. مَارِجِ mārij-e.

مَتَاک maṭāk, a kind of wallnut, Pl. مَتَاکِ maṭāk-e.

مِیرَز mṛaz*), a quail, Pl. مِیرَزِ mṛaz-e.

مَنگُل mangul, a talon, Pl. مَنگُلِ mangul-e.

مِیَاشت miāšt, month, Pl. مِیَاشتِ miāšt-e.

مِیچَن mīčan, a handmill, Pl. مِیچَنِ mīčan-e.

مِیرْمَنْ mērman, mistress, Pl. مِیرْمَنِ mērman-e.

مِیږ mēž, a ewe, Pl. مِیږِ mēž-e.

نْوَرْز nvarz, a sandpiper, Pl. نْوَرزِ nvarz-e.

وَاټ vāṭ, way, Pl. وَاټِ vāṭ-e.

وړځ vraḍ, وړځِ vraḍ-e. } day, Pl.

ړوَځ rvaḍ, ړوَځِ rvaḍ-e. } day, Pl.

وَرْیَخ varyaḍ, وَرْیَخِ varyaḍ-e. } cloud, Pl.

وَرْیَز varyaz, وَرْیَزِ varyaz-e. } cloud, Pl.

وَنْدَر vandar, a tethering rope with nooses, Pl. وَنْدَرِ vandar-e.

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*) Also written: نْوَرز nvraz, nv = m.

b) Fem. nouns, which form their Plural irregularly.

تروڕ trōr*), aunt, Pl. تروڕانی trōr-āne.

خوڕ χōr, sister, Pl. خوێند χvēnde (خوێندی).

دڕۆر drōr, ندڕۆر ndrōr } Pl. درند drande. ندرند ndrande.

لوور lūr, daughter, Pl. لونڕە lūnṛah, لونڕی lūnṛe

نژۆر nžōr, نگۆر ngōr } son's wife, Pl. نژێندی nžēnde, نگێندی ngēnde

یوڕ yōr, husband's brother's wife, Pl. یونڕی yūnṛe.

§. 52.

2) Nouns ending in ā.

These form their Plural, when denoting animate objects, by adding the termination gāne (cf. §. 44), but when they denote inanimate objects, they remain unchanged in the eastern dialect, whereas they add the termination vī (or vē) in the western. E. g.

نیا niā, grandmother, Pl. نیاگان niā-gāne.

بلا balā, misfortune, Pl. بلا balā, بلاوی balā-vī.

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*) From another Sing. تروڕی trōre, the Plural تروڕیگان trōre-gāne is formed. §. 57.

§. 53.

3) Nouns ending in ăh.

These form their Plural by changing ăh to ē. *)

بَذْه bad-ăh, bribe, Pl. بَدِی bad-ē.

لِنْدَه lind-ăh, bow, Pl. لِنْدِی lind-ē.

Some nouns ending in ăh are considered as collectives and form therefore no Plural, as اُوبَه ōbăh, Sing. and Pl., water; بَانِڑَه bāṇṛăh, eyelash; جُونَه jūnăh, girl etc.

Some foreign nouns ending in ăh and denoting animate objects, add also the termination gāne, as:

فِرِشْتَه firištăh, (fem.) angel, Pl. فِرِشْتَه‌گَانِ firištah-gāne.

A certain number of nouns of this class are only used in the Plural:

اِیرِی irē, ashes.

پُوخَلِی pūχalē, the hooping cough.

پِیرُونِی pērūne, the Pleiades.

پِیشِی pēšē, mockery.

تَرَاوِی tarāvē, a prayer consisting of 20 genuflexions in Ramaẓān.

تَرْوِی tarvē, sour milk, whey.

خَاوِرِی χāvrē, dust, clay.

خَتْوْلِی χaṭōlē, muddy water.

خَوَلِی χvalē, sweat, perspiration.

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*) In Mss. often written only ـَـ, which, as well as the Sing. ـَـ, instead of ه‍ـَـ, ought to be avoided.

دُورِی dūṛē, fine dust.

رَمِی ramē, dysentery.

زَوِی zavē, matter, pus.

سَرْوَاندِی sarvānde, fallow land.

سُورِی sūre, shout, noise.

شلُونبِی šlōmbē
شوُملِی šōmlē
} buttermilk.

شنِی šnē, the fruit of the mastin tree.

شوُلِی šōlē, rice; شوُلَه šolăh, the rice plant.

غَنِی γanē, thorns, bramble; غَنَه branch of a thorn tree.

غیلِی γēlē, sheep and goats; غیلَه a herd of sheep and goats.

نَکرِیزِی nakrēzē, Henna.

نِینِی nīnē, roasted grain; نِینَه a grain of parched corn.

وَاورِی vāvrē, snow.

وُربُوشِی vurbūšē
اُوربُوشِی ōrbūšē
} barley; وُربُوشَه a corn of barley.

وِرجِی vriǰē
وِرژِی vrižē
وِرِیژِی vrīžē
} rice; وُرِجَه etc. a corn of rice.

وِینِی vīnē, blood.

§. 54.

4) Nouns ending in ō.

These form their Plural by adding the termination gāne, be they denoting animate or inanimate objects; cf. §. 45, b).

پِشۆ pišō, a cat, Pl. پِشۆگانِ pišō-gāne.

پَائِکۆ páekō, a flail, Pl. پَائِکۆگانِ páekō-gāne.

Some nouns ending in ō are considered as collectives and remain therefore unchanged in the Plural, as: بَرخۆ barχō, Sing. and Pl., cheek; زَانکۆ swing, cradle; وُرشۆ vuršō, meadow.

§. 55.

5) Nouns ending in ī.

These form their Plural:

a) when denoting animate objects, by changing final ī to aī, or by adding the termination gāne or āne, the latter chiefly, when the masc. Plur. termination ends in ān (§. 48).

سَهیلی sahēlī, a handmaid, Pl. سَهیلَئی sahēlaī.

دَائِی dāī, a nurse, Pl. دَائِیگَانِ dāī-gāne.

هَادِی hādī, a female guide, Pl. هَادِیَانِ hādi-āne.

پِشِی pišī, cat, Pl. پِشِیَانِ pišī-āne.

b) by changing final ī to aī, when denoting inanimate objects, as:

دُشنِی dušnī, enmity, Pl. دُشنَئی dušnaī.

خَاشتِی ṭašṭī, breakfast, Pl. خَاشتَئی ṭašṭaī.

§. 56.

6) Nouns ending in aī.

These remain unchanged in the Plural, as:

جِنَئِی jinaī, girl, Pl. جِنَئِی jinaī.

گانړَئِی gānṛaī, oil-press, Pl. گانړَئِی gānṛaī.

§. 57.

7) Nouns ending in e.

There are very few fem. substantives ending in e. They form their Plural either by adding the termination gāne or āne; before the latter a euphonic y may be inserted (= -y-āne*). E. g.

تړوړِی trōre, aunt, Pl. تړوړِیګانِ trōre-gāne.

نَاوِی nāve, bride, Pl. نَاوِیَانِ nāve-y-āne.

From this class of nouns those are to be well distinguished, which end likewise in e, but which are (originally) adjectives used substantively and follow therefore the Plural-formation of the adjectives, by changing final e to ī (§. 87, 6. c. a.).

سَړْکُوزِ sarkūze**), a sow, Pl. سَړْکُوزِی sarkūzī.

مَړْغَمِ maṛγame, a female kid, Pl. مَړْغَمِی maṛγamī.

§. 58.

8) Nouns ending in ū.

The few fem. nouns ending in ū form their Plural, denote they animate or inaminate objects, by adding the termination gāne. E. g.

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*) In Qandahār تړوړِی and نَاوِی remain unchanged in the Plural.

**) Literally: having the head downwards.

مِیلُو mīlū, a female bear, Pl. مِیلُوګانِ mīlū-gāne.

بَرْجُو barǰū, a bone, Pl. بَرْجُوګانِ barǰū-gāne.

II. The formation of the Formative Singular and Plural.

§. 59.

Before the prefixes and postfixes (see sub III), by means of which the several cases are made up in Paṣtō, can be connected with the noun, it must first be put in the Formative or oblique case (Sing. and Plural), which is always identical with the Instrumental; after this is done, the prefixes or postfixes do not any longer affect the noun.

1) The Formative of the Singular.

§. 60.

A. The Formative of masc. nouns.

a) Nouns ending in a consonant remain unchanged in the Format. Sing. Excepted are those nouns, in which original ā is changed to ū in the Nom. Sing. (§. 42, d). In their Format. Sing. ā reappears again and at the same time ah is added to the theme, so that the Format. Sing. and the Nom. Plur. outwardly coincide. E. g.

شپُون špūn, shepherd, Form. Sing. شپَانَه špān-ah.

نُوم nūm, name, Form. Sing. نَامَه nām-ah.

This rule however is not strict and in many instances the Form. Sing. is not distinguished from the Nom. Sing., especially in nouns denoting inanimate objects.

Those nouns, which according to §. 42, c, form their Plural by adding the termination aḥ, form their Form. Sing. in the same way, as:

غَر γar, mountain, Form. Sing. غَرَه γr-aḥ.

مَل mal, companion, Form. Sing. مَلَه ml-aḥ.

b) Nouns ending in ai change it to ī, as:

سۏنگَی songai, a dwarf, Form. Sing. سۏنگِی song-ī.

c) Nouns ending in ā, ŏ, ạh, e, ī, ū, au remain unchanged in the Format. Sing. The only exception is the numeral یَۏ yau, one, the Formative of which is یَوَه yau-ạh.

§. 61.

B. The Formative of fem. nouns.

a) Those nouns, which are comprised in the list of §. 51, a, form the Format. Sing. by restoring (original) e, so that the Form. Sing. and the Nom. Pl. are outwardly identical. E. g.

لَار lār, way, Form. Sing. لَارِ lār-e.

Those under §. 51, b, remain unchanged in the Form. Sing., as:

مۏر mōr, mother, Form. Sing. مۏر mōr.

b) Nouns ending in ā remain unchanged in the Form. Sing.

c) Nouns ending in ăh change it to ē, as:

سَرۏه sarvăh, cypress, Form. Sing. سَرۏی sarv-ē.

Such nouns, as are borrowed from the Arabic or Persian and are still treated as foreign words, remain unchanged in the Format. Sing., as لَالَه lālăh, a tulip, Form. Sing. لَالَه lālăh; جُمْلَه jumlăh, total sum*), all (جُمْلَه دَ, جُمْلَه لَه etc.); غَلَه ɣalăh, corn.

d) Nouns ending in ō remain unchanged in the Form. Sing.

e) Nouns ending in ī change it to aī, as:

سَهِیلی sahēlī, handmaid, Form. Sing. سهِیلَئی sahēlaī.

گَرْمی garmī, heat, Form. Sing. گَرْمَئی garmaī.

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*) جُمْلَه is also treated like an adjective and constructed accordingly, cf. §. 90.

A few nouns remain unchanged in the Form. Sing., as سیزنی sīznī, a swaddling band, Form. Sing. سیزنی sīznī, and commonly all foreign nouns, as دائی dāī, a nurse; ہادی hādī, a (female) guide.

f) Nouns ending in aī remain unchanged in the Form. Sing.

g) The few substantives ending in e remain unchanged in the Form. Sing., as نَاوِی nāvē, bride, Form. Sing. نَاوِی nāve.

Those nouns, which are originally adjectives (§. 57), change e to ī in the Form. Sing., as سَرْکُوزِ sarkūze, a sow, Form. Sing. سَرْکُوزِی sarkūzī.

h) Nouns ending in ū remain unchanged in the Form. Sing.

§. 62.

2) The Formative of the Plural.

The termination of the Formative Plural is õ (Hindī õ, Sindhī and Panjābī ã = Prāk. Gen. Plur. आणं or आण*), which is either added to the Plural terminations, as ān-õ, ūn-õ (ah being dropped before it), gān-õ, or which is affixed to the theme itself**), by dropping the Plural termination altogether, as پلارُ plār-õ (Plur. پلارُونَہ) = پلارُونُوْ plār-ūn-õ. Entering into particulars we have to consider:

§. 63.

A. The Formative Plural of masc. nouns.

a) Nouns ending in a consonant form their Nom. Plural, as we have seen, in different ways:

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*) Compare my Essay: „On the declensional features of the North-Indian Vernaculars", Journal of the Royal Asiatic Society, Vol. XIX, Part 4, p. 402 sqq.

**) This is always the case with all collective nouns.

α) Those ending in the Plural in ān, ūnah (§. 42, a. b.), add the Format. Plur. affix ō*) either to these terminations, as ān-ō, ūnō, or they add it directly to the crude form of the noun, as:

ملکان malik-ān, chieftains, Form. Pl. ملکانو malik-ān-ō
„ „ ملکو malik-ō.

آسونه ās-ūnah, horses, Form. Pl. آسونو ās-ūn-ō.
„ „ آسو ās-ō.

β) Those ending in the Nom. Pl. in aḥ (§. 42, c) drop it before the affix ō, as:

غړ γr-aḥ, mountains, Form. Pl. غرو γr-ō.

γ) Those ending in the Nom. Pl. in ah (§. 42, d) drop it before the affix ō, as:

شپانه špān-ah, shepherds, Form. Pl. شپانو špān-ō.

The long (radical) ā however is now and then shortened, especially in such nouns, which are originally adjectives, as:

پښتانه paṣtān-ah, Format. Pl. پښتنو paṣtan-ō.

The affix ō also accedes in many cases to the crude form of the Nom. Sing. without any internal vowel change, as پښتونو paṣtūn-ō. This is frequently the case with nouns denoting inanimate objects.

زنګون zangūn, knee and وړون vrūn, the thigh (both in the Form. Sing. زنګانه zangānah and وړانه vrānah), drop in the Plural the termination ūnah before the affix ō, as:

وړونه vran-ūnah, Form. Pl. وړو vran-ō.

زنګونه zangan-ūnah, Form. Pl. زنګو zangan-ō.

δ) nouns ending in the Plur. in ahār (§. 42, e) or which change final a to ą (§. 42, f) simply add the affix ō, as: ahār-ō, مېنو mayan-ō**); final ah (§. 42, g) is always dropped before ō, as: کالو kāl-ō (or کلونو kal-ūn-ō), وړونړو vrūnṛ-ō (§. 42, h).

*) This affix ō is frequently written by Pēš (ـو) only, which is to be disproved of.

**) The affix accedes in this and similar cases to the crude form (Nom. Sing.).

b) Nouns ending in ai, Pl. ī, add the Formative affix ō to the Pl. termination ī, which becomes thereby iy-(ō) or i (ō), or is even dropped altogether, as:

شکرۍ šikr-ī, hawks, Form. Pl. { شکرۍو šikr-iy-ō or šikr-i-ō. / شکرو šikr-ō.

Those ending in ān, ūnah form the Form. Pl. regularly in ān-ō, ūn-ō, or add the affix ō to the crude form of the noun, as:

مړۍ mrai-ī / مړیان mrai-ān / مړیونه mrai-ūnah } slaves; Form. Pl. مړیو mrai-ō / مړیانو mrai-ān-ō / مړیونو mrai-ūn-ō.

c) Nouns ending in ā, Nom. Pl. y-ān, gān (§. 44) add the affix ō to these Pl. terminations, as y-ān-ō, gān-ō. The Arabic broken Plurals ending in ā simply add the affix ō as اُمَرا umarā, nobles, Format. Pl. اُمَراوُ umarā-ō. The same is the case with collective nouns, as چوړا čūṛā, a bangle, Sing. and Plur., Form. Pl. چوړاوُ čūṛā-ō.

d) Nouns ending in ō, Nom. Pl. ăn, gān, ūnah (§. 45), form their Form. Pl. by ān-ō, gān-ō, ūn-ō or add the affix ō to the crude form of the noun with inserted euphonic v, as سقّاوُ saqqắo-v-ō.

e) Nouns ending in aḥ, Nom. Pl. aḥ (§. 46, a), drop final aḥ and add the affix ō, as ویښته vēšt-aḥ, hairs, Form. Pl. ویښتو vēšt-ō*). Those ending in the Nom. Pl. in ān, gān, and ūnah

*) Some nouns may remain unchanged in the Format. Pl., as دواړه dvāṛaḥ, both, د دواړه da dvāṛaḥ, of both; جمله jumlah, all, د جمله, of all; همه hamah, all, د همه da hamah, all. Thus we find also د میلمانه da mēlmānah, instead of د میلمانو, as: خدمت د خپلو د میلمانه په خای کولو, she should serve the guests of her Lord (Gulsh. I, 62).

(§. 46, b. c) change these Pl. terminations in the Format. Pl. to ān-ō, gān-ō, ūn-ō.

Foreign nouns ending in ah retain this final syllable and add to it ō or v-ō in the Form. Pl., as:

كَهِنَه kahinah, priests (from Arab. كَاهِن), Form. Pl. كَهِنَهوْ kahinah-ō.

هَزَارَه hazārah, the Hazārah prople, Form. Pl. هَزَارَهوْ hazārah-vō.

Those nouns in aḥ, which in the Nom. Pl. add the termination ānah (§. 46, d), drop final ah before ō, as میلمَانَه mēlm-ānah, guests, Form. Pl. میلمَانوْ mēlm-ān-ō.

f) Nouns ending in e (Nom. Pl. -y-ān, y-ūnah, §. 47), ī (Nom. Pl. ān §. 48), ū (Nom. Pl. ān, gān §. 49) and au (Nom. Pl. ān, ūnah §. 50), form the Format. Pl. either regularly by ān-ō, gān-ō, ūn-ō, or add the affix ō to the crude form of the noun, which is also the case with all collective nouns. Irregular Plurals, such as زَامَن zāman, sons (from زوْئ zōe, §. 47) form the Format. Pl. either by زَامَنوْ zāman-ō or زوْیوْ zōy-ō.

§. 64.

B. The Formative Plural of fem. nouns.

a) Nouns ending in the Sing. in a consonant and in the Nom. Pl. in e (§, 51), drop in the Format. Pl. final e before the affix ō, as لَارِ lāre, ways, Form. Pl. لَارُوْ lār-ō; similarly the irregular Plurals (§. 51, b), as خوِیند χvēnde, sisters, Format. Pl. خوِیندوْ χvēnd-ō; لُونرَه lūnṛah, daughters, Form, Pl. لُونرُوْ lūnṛō.

b) Nouns ending in ā, which either remain unchanged in the Nom. Pl. or add the termination vī (vē) (§. 52), add the Formative Pl. affix ō to the crude form, with or without euphonic v, as بَلَا balā or بَلَاوِی balāvī, misfortunes, Form. Pl. بَلَاهوْ balā-ō or بَلَاوُوْ balā-v-ō. Nouns ending in gāne change this Pl. termination to

gān-ō, as: نیاگان niā-gāne, grand-mothers, Form. Pl. نیاگانو niā-gānō.

c) Nouns ending in ăh, Nom. Pl. ē (§. 53), drop this Pl termination before the affix ō, as: لندی lindē, bows, Format. Pl. لندو lind-ō. Collective nouns, which are identical in the Nom. Sing. and Plural, drop final ăh before the affix ō, as: اوبه ōbăh, Nom. Sing. and Pl., water and waters, Format. Pl. اوبو ōb-ō.

In the older language and in poëtry i (= e) is occasionally preserved before the affix ō, as اوښی ōšē, tears (Nom. Sing. اوښه ōšăh), Format. Pl. اوښیو ōš-i-ō.

Nouns ending in the Nom. Pl. in gāne, change it in the Format. Pl. to gān-ō, as: فرښته‌گان firištah-gāne, angels, Format. Pl. فرښته‌گانو firištah-gānō; but the forms فرښتو firišt-ō, فرښته‌و firištah-ō and فرښته‌وو firištah-vō are also in use.

d) Nouns ending in ō, Nom. Pl. gāne (§. 54), change it in the Format. Pl. to gān-ō. The collective nouns add v-ō in the Format. Pl., as بارخو bārχō, cheek, Format. Pl. بارخوو bārχo-v-ō, final ō being shortened in pronunciation to ŏ.

e) Nouns ending in ī, Nom. Pl. aī (§. 55), change the Plur. termination aī to i before the affix ō or drop it altogether, as: سهیلئی sahēlaī, hand-maids, Format. Pl. سهیلیو sahēli-ō or سهیلو sahēl-ō. The Plural termination gāne and āne is changed to gān-ō and ān-ō.

f) Nouns ending in aī, Nom. Pl. aī (§. 56), always drop final aī before the affix ō, as: ګانړئی gānṛaī, oil-presses, Format. Pl. ګانړو gānṛ-ō.

g) Nouns ending in e, Nom. Pl. āne, gāne (§. 57), change these Plur. terminations in the Form. Pl. to ān-ō, gān-ō.

Those ending in the Nom. Pl. in ī, shorten it to i (or iy-) or drop it altogether before the affix ō, as: سَرکُوزی sarkūzī, sows, Format. Pl. سَرکُوزِیو sarkūzi-ō or: سَرکُوزو sarkūz-ō.

h) Nouns ending in ū, Nom. Pl. gāne (§. 58), form their Format. Pl. regularly by changing gāne to gān-ō.

III. Formation of cases.

Case-prefixes and postfixes.

§. 65.

1) The Nominative Sing. has no particular case-sign, but is identical with the crude form of the noun. The Nom. Plur. is recognised by the change of the final syllable or by the several Plural terminations, as shown in §. 42—58.

2) The Accusative has no particular case-sign, but is identical with the Nom. Singular or Plural.

3) The Instrumental*) Singular and Plural is identical with the Formative Singular and Plural respectively.

All the other cases (the Vocative of course excepted) must be made up by means of prefixes and postfixes, which require the Formative of the noun, which they precede or follow.

4) The Genitive. In order to express a Genitive-relation the Paṣtō places the prefix ډ da**) before the Formative of a noun***), which logically stands in the Genitive. The Genitive commonly precedes the governing noun, but it may also follow

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*) See on the formation of the Instrumental my essay: „On the declensional features of the North-Indian Vernaculars, p. 388.

**) That the Paṣtō Genitive-prefix ډ da is identical with the Panǰābī dā (Prākrit दो = Sansk. तस्य) is shown in my essay, „On the declensional features etc. p. 396. 6.

***) When a noun, preceded by a numeral ends in ah (§. 42, g), it may remain in the Nom. Plur., though it be governed by a prefix requiring else the Formative, as: ډ دِرِی کَالَه of three years; پَس لَه دِرِی کَالَه after three years, etc.

it; e. g. د کوٗر خښتن da kōr ṭaṣtan, the master of the house, د کورونو خښتن da kōrūnō ṭaṣtan, the master of the houses.

5) The Dative. In order to express the idea of the Dative the Paṣtō employs a variety of particles, which partly precede and partly follow the Formative of a noun.

a) The prefix و va is now nearly antiquated, but it is frequently met with in older Paṣtō authors and in poëtry, as: و سړی va saṛī, to a man. There can be hardly a doubt, that this prefix و is identical with the Pārsī prefix ō, which Spiegel in his Pārsī Grammar, p. 55, note, derives from the Zendic preposition avi. With va the postfixes ته tah or وته vatah are frequently joined, as و سړی ته va saṛī tah or و سړی وته va saṛī vatah, to a man.

b) The postfix ته tah and وته. The postfix ته tah is very likely identical with the Hindūstānī تئیں taĩ, Sindhī ताईं tāĩ, which is to be derived from the Sansk. स्थाने. وته vatah very probably is the Sindhī postfix वटि vaṭe, near to, with.

c) The postfix له lah and ورله larah. The postfix له is very likely identical with the Pārsī postfix rā, modern Persian likewise را rā, which originally signifies „for the sake of“. The Marāṭhī uses likewise ला lā as Dative postfix, which corresponds to the Sindhī लाइ lāe, Hindūstānī لئی liē, for the sake of.

The postfix ورله larah has no analogy in the cognate idioms and its origin is therefore doubtful.

6) The Ablative. The idea of the Ablative is expressed partly by prefixes alone, partly by prefixes and a postfix.

a) The most common Ablative prefix is له lah, which always requires the Formative of a noun, as: له لښتی lah laṣtī, from a brook. When a noun ends in a consonant*) or in e, au, the

*) Nouns comprised in the list §. 52, a. being excepted.

syllable ah (or only a) is added for euphony's sake, as: لَهٕ غَمَہ lah γam-ah (or γam-a), out of grief, لَهٕ زُوئَہ lah zōy-ah, from the son; لَهٕ خَٹَو lah ṭau-a, from the ambush (or: lah ṭav-a). Very frequently لَهٕ is also followed by the postfix نَہ nah (in the eastern dialect), as: لَهٕ لَښتِی نَہ lah laṣtī nah, from a brook. When a noun ending in a consonant or e is thus followed by the postfix نَہ, the euphonic syllable ah or a is not added, as لَهٕ غَم نَہ lah γam nah, out of grief, لَهٕ زُوئِی نَہ lah zōe nah, from a son; but when لَهٕ is followed by the postposition سَرَہ (سَرَہ — لَهٕ with), a euphonic ah (a) is commonly added to the noun, as لَهٕ کُوڑ سَرَہ lah kōr-a sarah, with the house.

The prefix لَهٕ lah (not to be confounded with the postfix لَهٕ) has very likely taken its origin from the Hindī postfix ते or थे, from (= Prāk. तो = Sansk. तस्), t having passed into l in Paṣtō; نَہ nah we would compare with the Guǰarātī Genitive affix nō*), which in Paṣtō has become a postposition, so that it has properly in نَہ — لَهٕ a double Ablative case-sign.

b) Besides لَهٕ (or نَہ — لَهٕ) the Paṣtō uses also the prefix تَر tar**), with which the postfix نَہ may also be joined as with لَهٕ.

When تَر precedes a noun ending in a consonant or e, au, euphonic ah or a must be added to the noun, as تَر سَرَہ tar saṛa from the head, تَر ځَایَہ tar ḍāyah, from the place (ځَای); before

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*) Compare: „On the declensional features" etc. p. 398.

**) تَر tar seems to be identical with لَهٕ as regards its origin, for it is apparently derived from the Sansk. Abl. affix तस्, with transition of s to r.

On the special signification of تَر see §. 174, 7.

the other nouns it requires simply the Formative. But when تر precedes a noun in the Singular ending in ăh (fem.), it remains in the Nominative, as تر خُلَه tar χulăh, from the mouth. When تر precedes a noun in the Plural, it requires the Formative, as: تر لُونړو tar tūnṛō, from the daugthers, but nouns with the Plur. termination ūnah may remain in the Nominative, as: تر کژُونَه tar kaž-ūnah, under the chin.

When تر is followed by the postfix نَه, nouns ending in a consonant or e, au, do not add a euphonic ah or a, as تر ښاخ نَه tar šāχ nah, from a bough, but when followed by the postposition ډوړ*), final euphonic ah (a) is commonly added as: تر قیامَت ډوړ tar qiāmat-a pōre (قیامَت), up to the resurrection. With other nouns the Formative is required, but nouns ending in ăh may also remain in the Nom. (Sing.), in the Plural the Formative only is used. E. g. تر زمکی لاند tar zmakē lānde, under the ground or تر سینَه لاند tar sīnăh lānde, under the breast; تر پښو لاند tar pšō lānde, under the feet.

c) In the east (especially among the Khaṭaks) د de**) is frequently used as an Ablative prefix, which may also be followed by نَه. It is constructed in every way like the prefix لَه, as د ظُلم de ẓulma, out of tyranny.

7) The Locative. The idea of the Locative is expressed

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*) On تر—ډوړ see §. 174, 7.

**) In Qandahār however د is pronounced like da. At any rate د is etymologically identical with the Genitive prefix دَ.

either by the prefix پَه pah alone or with following کښې kṣe *) (کښې), which is not used as an independent postfix, but only in connexion with پَه, as: کښې — پَه in, on. The prefix پَه is identical with the Pārsī prefix pa or fa, modern Persian بَه, Sansk. अभि; the origin of کښې however is doubtful. It appears to have sprung from the Hindhī नीचे, below, down, by dropping initial nē; the form کې seems therefore to be original and ṣ a euphonic insertion (as in پښه pṣăh, foot, etc.).

The construction of پَه must be well noticed; it requires, like the other prefixes and postfixes commonly the Formative of the noun, as پَه لَارِ pah lāre, on the road, پَه لَارُو pah lārō, on the roads. But from this rule there are many exceptions:

a) If a noun end in ạh (masc.) or ăh (fem.), پَه is joined to the Nominative, as پَه وَاښه pah vāṣạh, on the grass; پَه مينه کښې pah mīnăh kṣe, in love; but we find also: پَه هغې کوتَرِ on that pigeon (Dorn, Chrest. p. 11).

b) Nouns ending in the Nom. Pl. in ạh, ah (with and without internal vowel-change §. 42. d. g.) ānah, ūnah may, when constructed with پَه, remain in the Nominative; e. g. پَه تلَه هَم پَه راتلَه pah tlạh ham pah rātlạh, in going and in coming; پَه پښتانَه کښې pah paṣtānah kṣe, amongst the Afghāns; پَه درې خبرو in three things; پَه آسونَه pah āsūnah, amongst the horses; پَه غوبَانَه pah ɣōbānah, amongst the cowherds. But in all these cases the

*) کښې is also written and pronounced کې ke in Peshāwar. پَه is also frequently written پ pa and thus even joined with the noun itself, which ought to be avoided.

Format. Pl. might also be used, as پَه تلو pah tlō, پَه آسونو pah āsūnō etc.

In the same way a fem. noun may remain in the Nom. Pl., when preceded by a numeral, as پَه دوه ورځی pah dvaḥ vraḍe, in two days; otherwise پَه is seldom constructed with the Nominative Plural of a fem. noun and only in poëtry; so says Xušḥ'āl χān (Gulsh. II, 42. 2.):

ئوند دَی خلق دَ هر سړی پَه خپلی لاړ(*

the throat of every man is moist by its own spittle.

c) The fem. nouns ending in ī, Format. Sing. aī (§. 55; 61, 5), are constructed in the east with the Formative, but in the west with the Nominative, as پَه دوستَی pah dōstaī and پَه دوستی pah dōstī; when constructed with the Plural پَه always requires the Formative, as: پَه بدیو pah bádiō, by wicked works.

Annotation. Like پَه the preposition پر par, on, upon, is also constructed. The poëts take the liberty, when پَه is constructed with a noun ending in a consonant, to add a euphonic ah (a) to it, similarly as after the prefixes لَه, تر and د. E. g.

نوم پی ورکړو د چا نه دروړی پَه سره

Without giving fame does not come on any body's head. (Gulsh. I, 173).

8) The Vocative, which is, properly speaking, not a case, is formed, after the analogy of the Persian, by adding the syllable ah (a) or ā, with or without the interjectional particles اَی ai, اُو ō, و vŏ. Entering into particulars we have to notice:

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*) لاړ = لاړی, Nom. Pl. from لاړه.

A. The Vocative Singular.

a) of masc. nouns.

α) Masc. nouns ending in a consonant add the syllable ah (a) or ā, with or without the interjectional particles, as: وروره vrŏr-áh, o brother, ای وروره ai vrōr-ah, وروړا vrōr-á.

Nouns, which according to §. 60, 1. form their Format. Sing. by internal vowel-change and the addition of the syllable ah, or which add ạh, dropping at the same time the short vowel of the crude form, do the same in the Vocative, as: وُ شپانه vŏ špánáh, o shepherd! ای عڼه ai ɣlạh, o thief!

β) Masc. nouns ending in ai add the syllable ah (a) or ā to the Formative Sing., as: ای سړیه ai sáṛiáh, o man!

γ) Masc. nouns ending in ā, ō, ạh, ū, au*) remain unchanged in the Vocative.

δ) Masc. nouns ending in e add ah (a), ā, before which final e is changed to y, as: زویه zŏy-áh, o son!

ε) Masc. nouns ending in ī add ah (a) ā, shortening ī at the same time to i or iy, as: جوګیه jŏgi-áh, o Jōgī!

b) of fem. nouns.

Fem. nouns, of whatever termination, put the interjectional particles before the Formative Sing., as: ای جڼ ai jạ́n-e, o maid! وُ ښځی vŏ šáḍ-ḗ, o woman; the interjectional particles may also be dropped, as خڼ jạn-e.

Those fem. nouns, which end in a consonant but do not add e in the Format. Sing. (§. 51, b), add likewise e in the Vocative, as: ای مور ai mōre, o mother! خور χōr-e, o sister!

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*) Those in ā and ū and au may also add ā, ah; before final ā a euphonic y is inserted, as in Persian, as: ګدایا gadá-yá, o beggar!

B. The Vocative Plural.

The Vocative Plural of both genders in throughout identical with the Formative Plural, with or without the interjectional particles.

§. 66.

We let now follow a general survey of the Paštō declensional process, according to the different terminations of nouns. In the first paradigm all the cases will be put down, in the following only the Nominative, Formative and Vocative Sing. and the Nominative and Formative Plural will be exhibited, as from these the several cases can easily be made up by means of the prefixes and postfixes, which are the same for the Singular and the Plural.

§. 67.

I. Masculine nouns.

1) Nouns ending in a consonant. (§. 42; 60; 63, 1.)

a) With the Plural termination ān.

Sing.

Nom.	مَلک málik, a chieftain.
Accus.	مَلک malik, a chieftain.
Format. Instrum.	مَلک malik, by a chieftain.
Genit.	د مَلک da malik, of a chieftain.
Dative.	و مَلک va malik; و مَلک ته va malik tah; و مَلک وته va malik vatah; مَلک ته malik tah *); مَلک وته

*) The most common postfixes now in use are ته, له and لره.

malik vatah; مَلِک لَه malik lah; مَلِک لَرَه malik larah, to a chieftain.

Ablative. لَه مَلِکَ lah malika; لَه مَلِک نَه lah malik nah; تَر مَلِکَ tar malika; تَر مَلِک نَه tar malik nah. دِ (دَ) مَلِکَ de (da) malika; دِ مَلِک نَه de malik nah, from a chieftain.

Locat. پَه مَلِک pah malik; پَه مَلِک کښِ pah malik kṣe, in a chieftain.

Vocat. اَی مَلِکَه ai málikáh, مَلِکَا maliká, o chieftain!

Plural.

Nom. مَلِکَان málik-ān, chieftains.

Accus. مَلِکَان malik-ān, chieftains.

Format. Instrum. مَلِکَانُو malik-án-ō, مَلِکُو málik-ō, by chieftains.

Genit. دَ مَلِکَانُو da malik-ān-ō; دَ مَلِکُو da malik-ō, of chieftains.

Dative. وَ مَلِکَانُو va malik-ān-ō, وَ مَلِکُو va malik-ō; وَ مَلِکَانُو تَه va malik-ān-ō tah, وَ مَلِکُو تَه va malik-ō tah etc. etc. to chieftains.

Ablat. لَه مَلِکَانُو lah malik-ān-ō, نَه مَلِکَانُو لَه lah malik-ān-ō nah; لَه مَلِکُو lah malik-ō, نَه مَلِکُو لَه lah malik-ō nah; تَر مَلِکَانُو tar malik-ān-ō, تَر مَلِکُو tar malik-ō; دِ مَلِکَانُو

de (da) malik-ān-ō; دَ مَلکانْوْ de (da) malik-ō etc. from chieftains.

Locat. پَـه مَـلـکـانـوْ pah malik-ān-ō, پَه مَلکوْ pah malik-ō; پَه مَلکَانْوْ کښ pah malik-ān-ō kṣe etc. in chieftains.

Voact. اَیْ مَلکَانوْ ai malik-ān-ō, مَلکوْ malik-ō, o chieftains!

b) With the Plural termination ūnah.

Sing.

Nom. آس ās, horse.

Format. آس ās.

Vocat. آسَه ásáh.

Plur.

Nom. آسُونَه ās-ūnah, horses.

Format. آسُونْوْ ās-ūnō, آسْوْ ás-ō.

c) With the Plural termination ạh and ejection of the short radical vowel.

Sing.

Nom. غَّل γạl, thief.

Format. غَّلَه γlạh.

Vocat. اَیْ غَّلَه ai γl-ạh.

Plur.

Nom. غَّلَه γl-ạh, thieves (also: غلُونَه γl-ūnah).

Format. غلْوْ γl-ō (غلُونْوْ γl-ūnō).

d) With the Plural termination ah and internal vowel-change.

Sing.

Nom. شپون špūn, shepherd.

Format. شپانه špān-ah.

Vocat. ای شپانه ai špán-áh.

Plur.

Nom. شپانه špān-ah, shepherds.

Format. شپانو špān-o.

e) With the Plural termination ahār.

Sing.

Nom. ترپ trap, a bump.

Format. ترپ trap.

Plur.

Nom. ترپهار trap-ahár, bumps.

Format. ترپهارو trap-ahár-ō.

f) With change of final a to ạ.

Sing.

Nom. سخر sχar, a stone.

Format. سخر sχar.

Vocat. سخره sχár-áh.

Plur.

Nom. سخړ sχạr, stones.

Format. سخرو sχár-ō.

g) With the Plural termination ah, in connexion with numerals.

Plur.

Nom. كَالَه (دری) (drē) kāl-ah, (three) years.

Format. كَالُوْ kāl-ō or كَالُونُوْ kāl-ūn-ō.

§. 68.

2) Nouns ending in ai (§. 43. 60, b; 62, b).

Sing.

Nom. گَوَانْدَیْ gavāṇḍai, neighbour.

Format. گَوَانْدِی gavándī.

Voc. گَوَانْدِیَه gavándi-áh.

Plur.

Nom. گَوَانْدِی gavándī, neighbours.

Format. گَوَانْدِیُوْ gavándi-ō, گَوَانْدُوْ gavánḍ-ō.

§. 69.

3) Nouns ending in ā (§. 44; 60, c; 63, c.)

a) Sing.

Nom. گَدَا gadā, beggar.

Format. گَدَا gadā.

Vocat. اَیْ گَدَا ai gadā (گَدَایَا gadáyá).

Plur.

Nom. گَدَایَان gadá-y-ān.

Format. گَدَایَانُوْ gadā-y-án-ō.

b) Sing.

Nom. مَامَا māmā, (paternal) uncle.

Format. مَامَا māmā.

Vocat. اَيْ مَامَا ai māmā.

Plur.

Nom. مَامَاكَان mámā-gān.

Format. مَامَاكَانوْ māmā-gán-ō.

§. 70.

4) Nouns ending in ō (§. 45; 60, c; 63, d).

a) Sing.

Nom. سَقَّاءوْ saqqáō, water-carrier.

Format. سَقَّاءوْ saqqāō.

Vocat. اَيْ سَقَّاءوْ ai saqqāō.

Plur.

Nom. سَقَّاءوْان sgqqáō-ān, water-carriers.

Format. سَقَّاءوْانوْ saqqāō-án-ō.

b) Sing.

Nom. بِيزوْ bīzō, monkey.

Format. بِيزوْ bīzō.

Vocat. اَيْ بِيزوْ ai bīzō.

Plur.

Nom. بِيزوْكَان bízō-gān, monkeys.

Format. بِيزوْكَانوْ bīzō-gán-ō.

c) Sing.

Nom. سکۆ skō, stitch.

Format. سکۆ skō.

Plur.

Nom. سکۆونَه skō-ūnah, stitches.

Format. سکۆونۏ skō-ūn-ō.

§. 71.

5) Nouns ending in ạh (§. 46; 60, c; 63, e).

a) Sing.

Nom. ویښتَه vēṣṭạh, hair.

Format. ویښتَه vēṣṭạh.

Vocat. اَی ویښتَه ai vēṣṭạh.

Plur.

Nom. ویښتَه vēṣṭạh (also: ویښتُونَه vēṣṭŭnah).

Format. ویښتۏ vēṣṭ-ō.

b) Sing.

Nom. لیوَه lēvạh, a wolf.

Format. لیوَه lēvạh.

Vocat. اَی لیوَه ai lēvạh.

Plur.

Nom. لیوَان lév-ān, لیوَه‌گان lévạh-gān.

Format. لیوَانۏ lēv-án-ō, لیوۏ lév-ō. } لیوَه‌گانۏ lēvạh-gán-ō.

c) Sing.

Nom. زرَ zṛạh, heart.

Format. زرَ zṛạh.

Vocat. اَیْ زرَ ai zṛạh.

Plur.

Nom. زرُونَه zṛ-ūnah.

Format. زرُونُو zṛ-ūn-ō, زرُو zṛ-ō.

d) Sing.

Nom. غوْبَه γōbạh, cowherd.

Format. غوْبَه γōbạh.

Vocat. اَیْ غوْبَه ai γōbạh.

Plur.

Nom. غوْبَانَه γōb-ā́nah.

Format. غوْبَانُو γōb-ā́n-ō.

§. 72.

6) Nouns ending in e (§. 47; 60, c; 63, f).

a) Sing.

Nom. آشنَای āšnā́e, friend.

Format. آشنَای āšnāe.

Vocat. اَیْ آشنَایَه ai āšnā́y-áh.

Plur.

Nom. آشنَایَان āšnā́y-ān.

Format. آشنَایَانُو āšnāy-ā́n-ō, آشنَایُو āšnā́y-ō.

b) Sing.

Nom. دۏی dōe, custom.

Format. دۏی dōe.

Plur.

Nom. دۏیونه dōy-únah, customs.

Format. دۏیونۏ dōy-ún-ō, دۏیۏ dōy-ō.

§. 73.

7) Nouns ending in ī (§. 48; 60, c; 63, f).

Sing.

Nom. سپاهی sipáhī, soldier.

Format. سپاهی sipāhī.

Vocat. ئای سپاهی ai sipāhī (سپاهیا sipāhiá).

Plur.

Nom. سپاهیان sipáhi-ān, soldiers.

Format. سپاهیانۏ sipāhi-án-ō, سپاهیۏ sipáhi-ō.

§. 74.

8) Nouns ending in ū.

a) Sing.

Nom. کندۏ kándū, a corn-bin.

Format. کندۏ kandū.

Vocat. ئای کندۏ ai kandū, کندۏا kandu-á.

Plur.

Nom. کندۏان kándu-ān, corn-bins.

Format. کندۏانۏ kandu-án-ō.

b) Sing.

Nom. بَاهُو báhū, bracelet, ornament for the arm.

Format. بَاهُو bāhū.

Plur.

Nom. بَاهُوگَان báhū-gān, bracelets.

Format. بَاهُوگَانُو bāhu-gán-ō.

§. 75.

9) Nouns ending in au. (§. 50; 60, c; 63, f).

a) Sing.

Nom. پَیْرُو pairau, a follower.

Format. پَیْرُو pairau.

Vocat. اَیْ پَیْرُو ai pairau (پَیْرَوَہ paírau-áh).

Plur.

Nom. پَیْرَوَان paírau-ān, followers.

Format. پَیْرَوْانُو pairau-án-ō, پَیْرَوُو paírau-ō (pairav-ō).

b) Sing.

Nom. چَوْ čau, a small canal.

Format. چَوْ čau.

Plur.

Nom. چَوونَہ čau-únah.

Format. چَوونُو čau-ún-ō, چَوُو čaú-ō.

II. Feminine nouns.

§. 76.

1) Nouns ending in a consonant. (§. 51).

a) Nouns adding e in the Formative Sing. and Nom. Plur. (§ 51, a; 61, a; 64, a).

Sing.

Nom. جَنْ jạn, maid, virgin.

Format. جَنِ jạn-e.

Vocat. اَیْ جَنِ ai jạn-e.

Plur.

Nom. جَنِ jạ́n-e, maids.

Format. جَنُو jạ́n-ō.

b) Nouns with irregular Plural formation. (§. 51, b; 61, a; 64, a).

Sing.

Nom. خُور χōr, sister.

Format. خُوِر χōr.

Vocat. اَیْ خُوِر ai χōr-e.

Plur.

Nom. خویند χvénd-e, sisters.

Format. خویندُو χvénd-ō.

2) Nouns ending in ā. (§. 52; 61, b; 64 b).

a) Sing.

Nom. نیا niā, grandmother.

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Format. نِيَا niā.

Vocat. اَیْ نِيَا ai niā.

Plur.

Nom. نِيَاكَانِ niā-gáne.

Format. نِيَاكَانُوْ niā-gán-ō.

b) Sing.

Nom. بَلَا balá, misfortune.

Format. بَلَا balā.

Plur.

Nom. بَلَا balā; بَلَاوِى balá-vī (vē), misfortunes.

Format. بَلَاوُ balá-ō, بَلَاوُوْ balá-vō.

§. 78.

3) Nouns ending in ăh. (§. 53; 61, c; 64, c).

Sing.

Nom. بَذَهْ báḍ-ăh, bribe.

Format. بَذِى báḍé.

Vocat. اَیْ بَذِى ai báḍ-ē.

Plur.

Nom. بَذِى báḍ-é, bribes.

Format. بَذُوْ báḍ-ō (بَذِهُوْ báḍi-ō).

§. 79.

4) Nouns ending in ō. (§. 54; 60, c; 64, d).

Sing.

Nom. پِيشُوْ pīšō, cat.

Format. پیشۆ pīšō.

Vocat. ئەی پیشۆ ai pīšō.

Plur.

Nom. پیشۆکان pīšō-gáne, cats.

Format. پیشۆکانۆ pīšō-gán-ō.

§. 80.

5) Nouns ending in ī. (§. 55; 61, e; 64, e).

a) Sing.

Nom. سەهیلی sahḗlī, a handmaid.

Format. سەهیلەتی sahḗlaī.

Vocat. ئەی سەهیلەتی ai sahḗlaī.

Plur.

Nom. سەهیلەتی sahḗlaī handmaids.

Format. سەهیلیۆ sahḗli-ō (سەهیلۆ sahḗl-ō).

b) Sing.

Nom. دائی dáī, nurse.

Format. دائی dáī.

Vocat. ئەی دائی ai dáī.

Plur.

Nom. دائیگان daī-gáne, nurses.

Format. دائیگانۆ dāī-gán-ō.

c) Sing.

Nom. هادی hádī, a female guide.

Format. هَادِی hādī.

Vocat. اَیْ هَادِی ai hádī.

Plur.

Nom. هَادِیَانِ hādi-áne, guides.

Format. هَادِیَانُوْ hādi-án-ō.

d) Sing.

Nom. سِیزْنِی sízнī, a swaddling band.

Format. سِیزْنِی sīznī.

Plur.

Nom. سِیزْنَئِی sízнaī, swaddling bands.

Format. سِیزْنِیوْ sízni-ō (سِیزْنُوْ sízn-ō).

§. 81.

6) Nouns ending in aī. (§. 56; 61, f; 64 f).

Sing.

Nom. بِیرَئِی bḗṛaī, boat.

Format. بِیرَئِی bēṛaī.

Vocat. اَیْ بِیرَئِی ai bēṛaī.

Plur.

Nom. بِیرَئِی bḗṛaī, boats.

Format. بِیرُوْ bḗṛ-ō.

§. 82.

7) Nouns ending in e.

a) Sing.

Nom. نَاوِی náve, bride (نَاوِ).

Format. نَاوِی nāve.

Vocat. نَاوِیْ اَیْ نَاوِی ai nāve; نَاوِیَه náve-áh.

Plur.

Nom. نَاوِیَانِ nāve-áne; نَاوِی náve, brides.

Format. نَاوِیَانُوْ nāve-án-ō; نَاوِیُوْ náve-ō.

b) Sing.

Nom. تروْرِی trőre, aunt.

Format. تروْرِی trōre.

Vocat. تروْرِیْ اَیْ تروْرِی ai trōre; تروْرِیَه trőre-áh.

Plur.

Nom. تروْرِیَکَانِ trōre-gáne; تروْرِی trőre, aunts.

Format. تروْرِیَکَانُوْ trōre-gán-ō; تروْرِیُوْ trőre-ō.

c) Sing.

Nom. سَرْکُوزِ sarkűze, a sow.

Format. سَرْکُوزِی sarkűžī.

Vocat. سَرْکُوزِی sarkűzī.

Plur.

Nom. سَرْکُوزِی sarkűzī, sows.

Format. سَرْکُوزِیُوْ sarkűzi-ō, سَرْکُوزُوْ sarkűz-o.

§. 83.

8) Nouns ending in ū. (§. 58; 61, h; 64, h).

Sing.

Nom. مِیلُو mílū, a female bear.

Format. مِیلُو mīlū.

Vocat. مِیلُو اَیْ ai mīlū, مِیلُوَا mīlu-á.

Plur.

Nom. مِیلُوگَانِ mīlū-gáne.

Format. مِیلُوگَانُو mīlū-gán-o.

§. 84.

The Adjective and its flexion.

In the flexion of the substantive that of the adjective is in the main already comprised; we have here to consider only those rules, which apply peculiarly to the adjective.

As regards the position of the adjective, it is placed on the whole before its substantive, but it may also follow it, especially in poëtry. One adjective may also precede its substantive and another follow it; even two adjectives may follow (without a conjunction) a substantive, especially if the first be a pronominal adjective, as:

نَه وِینَم چَه سَتَرکُو حَقِیقَت وَارَه مُبِین

I do not see with the (my) eyes the whole clear truth. (Gulsh. II, 52, 3).

We have to notice here especially the formation of the gender, further the peculiarities, to which some adjectives are subject in reference to the formation of the Plural and the Formative Sing. and Plur.

§. 85.

1) Adjectives ending in a consonant.

These form, like the substantives (§. 39, 1), the feminine by adding the termination ăh (a), as تُور tōr, black, fem. تُورَه tōr-ăh.

When two adjectives are joined together by the copula ō (cf. §. 28, 1), they are considered and treated as one word and therefore only to the latter the fem. termination is added, as: خوشحال وْ خرسندهٔ χušḥāl-ō-χurṣand-ăh, fem., happy and content. The same is the case, when an adjective is repeated with the preposition پهٔ, as تار پهٔ تار tār pah tār, scattered, fem. تارهٔ تار پهٔ تار tār pah tār-ăh; but compounds, formed by means of پهٔ are commonly used in an adverbial sense and therefore not inflected at all.

When an adjective is intensified by another, both must be inflected, if not joined together by the copula ō, as تپ تور ṭap tōr (or تور تپ) quite black, fem. تپهٔ تورهٔ ṭap-ăh tōr-ăh (or تورهٔ تپهٔ).

Paradigm.

Sing.

	Masc.	Fem.
Nom.	گد gaḍ, mixed.	گدهٔ gáḍ-ăh.
Format.	گد gaḍ.	گدی gáḍ-ē.
Vocat.	گدهٔ gáḍáh.	گدی gáḍ-ē.

Plur.

Nom.	گد gaḍ.	گدی gáḍ-ē.
Format.	گدو gáḍ-o.	گدو gáḍ-ō.

When the adjective is used in the sense of a substantive, it adds the Plur. termination ān, as گدان gáḍ-ān, Formative: گدانو gaḍ-án-ō (or گدو gáḍ-ō). It is a poëtical license, if now and then the pure adjective is used with the Plur. termination of a substantive (i. e. ān, ānō). So says, for instance, Rah'mān:

ډه سبب د ظالمانو حاکمانو کور و اور او پیښور دری واړه یو دی

On account of tyrannical governors house and fire and Peshāwar, all three are one (thing). (Gulsh. II, 28, 1).

Some adjectives as: مَیَن mayan, in love, and all formed by the affix زَن (جَن, ژَن) گر (cf. §. 42, f) follow the declension of سْخَر, when used substantively (§. 67, f).

Some adjectives are inflected irregularly; as مړ maṛ, dead, fem. مړه maṛ-ăh; Format Sing. m. مړ maṛ-ạh, fem. مړی maṛ-ē; Nom. Pl. مړ maṛ-ạh, fem. مړی maṛ-ē; Format. Pl. com. مړو maṛ-ō. Similarly لوړ lvaṛ, high, fem. لوړه lvaṛ-ăh; Nom. Pl. لوړ (lvaṛ-ạh) fem. لوړی lvaṛ-ē. زړغون zaṛγūn, verdant, fem. زړغونه zaṛγūn-ăh; Nom. Pl. زړغون zaṛγūn-ạh, fem. زړغونی zaṛγūn-ē.

In some adverbial phrases the adjective remains uninflected, as کومه خوا ته kūm-ăh χvā tah, to which direction, whereto? (instead of: کومی خوا ته); بله خوا ته bal-ăh χvā tah, to another direction, somewhere else.

§. 86.

Monosyllabic adjectives with secondary ō, ū, ī*).

There is a certain number of monosyllabic adjectives with secondary ō, ū, ī, which form the Sing. feminine, the Formative Sing. masc., the Nom. Plur. masc. and the Formative Plur. masc. in an irregular way.

The following adjectives, in which original ā has been deepened to ū and ō, restore it again, but shortened, before the fem. termination ăh, which is considered half-accented (cf. §. 39, 1), as ږوخ ripe (originally پاخ, from पाक = Hindi पक्का, Sansk. पक्व)

*) If ō, ū and ī be radical, they are of course not subject to any change, as روغ rōγ, healthy, fem. روغه rōγ-ăh, etc.

fem. ـَخـه páχ-ăh, thence the regular Plur. ـَخـى páχē. The Formative Sing. masc. is ـَاخـه pāχah, after the analogy of the substantives noticed in §. 60, a; the Nom. Plur. masc. likewise ـَاخـه pāχah (§. 42, d), but the Format. Plur. masc. (in contradistinction to the Format. Pl. of the substantives (§. 63, a. γ) ـَخـو paχ-ō, which quite coincides with the Format. Plur. fem. In the Vocative Sing. ā is likewise shortened to a, the Vocative affix ah being accented, as ـَخـه páχ-áh.

Irregular is سُور sūr, red (Pers. سُرخ), fem. سَرَه sár-ăh, but Plur. masc. سرة sr-ạh. — Some adjectives also change ō to va; see the list.

Some adjectives, which contain ī, change it in a similar way to a, as تريخ trīχ, bitter, fem. تَرّخـه tárχ-ăh, Plur. fem. تَرخـى tárχ-ē, Format. Plur. تَرخـو tárχ-ō. But the Format. Sing. masc. is تَرجّـه tárχ-ạh (like غلّـه §. 90, a) and the Nom. Plur. masc. likewise تَرخّـه tárχ-ạh; Format. Plur. masc. تَرخـو tárχ-ō.

Paradigm. I.

Sing.

	Masc.	Fem.
Nom.	خُورب ṭōrb, fat.	خَربَه ṭárb-ăh.
Format.	خَاربَه ṭārb-ah.	خَربى ṭárb-ē.
Vocat.	خَربَه ṭárb-áh.	خَربى ṭárb-ē.

Plur.

Nom.	خَاربَه ṭárb-ah.	خَربى ṭárb-ē.

*) Some adjectives may retain ō and ū in the Feminine, whereas in the Masculine (Format. Sing. and Nom. Plūr. and Format. Plur.) they undergo the vowel-change.

Format.	خَربوْ ṭárb-ō.	خَربوْ ṭárb-ō.
Vocat.	خَربوْ ṭárb-ō.	خَربوْ ṭárb-ō.

Paradigm. II.

Sing.

	Masc.	Fem.
Nom.	تِریو trīv, acid; sour.	تَروَه tárv-ăh.
Format.	تَروَه tárv-aḥ.	تَروِی tárv-ĕ.
Vocat.	تَروَه tárv-áh.	تَروِی tárv-ĕ.

Plur.

Nom.	تَروَه tárv-aḥ.	تَروِی tárv-ĕ.
Format.	تَروو tárv-ō.	تَروو tárv-o.
Vocat.	تَروو tárv-ō.	تَروو tárv-ō.

The following adjectives are inflected after the two preceding paradigms; the others are regular and not subject to any vowel-change in the formation of the gender or number.

Sing. masc.	Sing. fem.	Plur. masc.
پروْت prōt fallen.	پرَتَه prat-ăh	پراتَه prāt-ah.
	پروْتَه prōt-ăh.	
پوْخ pōχ, ripe.	پَخَه paχ-ăh.	پاخَه pāχ-ah.
پوْس pōs, soft.	پوْسَه pōs-ăh.	پاسَه pās-ah.
پوْست pōst, soft.	پَستَه past-ăh.	
	پوْستَه pōst-ăh.	پاستَه pāst-ah.
تِریخ trīχ, bitter.	تَرخَه tarχ-ăh.	تَرخَه tarχ-aḥ.
تِریو trīv, sour.	تَروَه tarv-ăh.	تَروَه tarv-aḥ.
خوْرب ṭōrb, fat.	خَربَه ṭarb-ăh.	خَاربَه ṭārb-ah.

خۏر χōr, scattered.	ەخوَر χvar-ăh.	ەخوَار χvār-ah.
خۏژ χōž, sweet.	ەخوَژ χvaž-ăh.	ەخوَاژ χvāž-ah.
دڕون drūn دڕوند drūnd } heavy.	ەدرَن dran-ăh.	ەدرَان drān-ah.
ڕۏست rōst, rotten.	ەرَستَ rast-ăh.	ەرَاستَ rāst-ah.
ڕوُنڕ rūnṛ, bright.	ەڕوُنڕَ rūnṛ-ăh. ەرَنڕَ ranṛ-ăh.	ەرَانڕَ rānṛah.
ڕوُند ṛūnd, blind.	ەرَندَ ṛand-ăh.	ەرَاندَ ṛānd-ah.
زۏر zōr, old.	ەزَڕَ zaṛ-ăh.	ەزَاڕَ zāṛ-ah.
سپۏر spōr سۏر sōr } mounted.	ەسپَر spar-ăh ەسوَر svar-ăh.	ەسپَار spār-ah. ەسوَار svār-ah.
سوُر sūr, red.	ەسَر sar-ăh.	ەسڕ sr-ạh.
سۏڕ sōṛ, cold.	ەسَڕ saṛ-ăh.	ەسَاڕَ sāṛ-ah.
شین šīn, green.	ەشَن šn-ăh.	ەشڼ šn-ạh.
کۏژ kōž, crooked.	ەکَژ kaž-ăh.	ەکَاژَ kāž-ah.
کۏنڕ kōnṛ, deaf.	ەکَنڕَ kanṛ-ăh.	ەکَانڕَ kānṛ-ah.
لُوند lūnd, damp.	ەلَندَ land-ăh.	ەلَاندَ lānd-ah.
مۏڕ mōṛ, satiated.	ەمَڕَ maṛ-ăh.	ەمَاڕَ māṛ-ah.
ۏۏڕ vōṛ, small.	ەوَڕَ vaṛ-ăh.	ەوَاڕَ vāṛ-ah.

§. 87.

2) Adjectives ending in ai.

a) Adjectives ending in ai form generally their feminine by changing ai to aī (§. 39, 2). In their inflexion they are regular.

Paradigm.

Sing.

	Masc.	Fem.
Nom.	وڕنبَی vṛúmbai, the first.	وڕنبَئی vṛúmbaī.

Format.	وِرُنبِی vṛúmbī.	وِرُنبَئِی vṛúmbaī.
Vocat.	وِرُنبِی vṛúmbī.	وِرُنبَئِی vṛúmbaī,

Plur.

Nom.	وِرُنبِی vṛúmbī.	وِرُنبَئِی vṛúmbaī.
Format.	وِرُنبِیوْ vṛúmbi-ō	وِرُنبوْ vṛúmb-ō.
	وِرُنبوْ vṛúmb-ō	
Vocat.	وِرُنبِیوْ vṛúmbi-ō	وِرُنبوْ vṛúmb-ō.
	وِرُنبوْ vṛúmb-ō	

When the adjective is used substantively, the Vocative Sing. may affix the syllable ah, as وِرُنبِیهَ vṛúmbi-áh, o first one!

b) The following adjectives form their feminine by changing ai to e and not to aī.

اَستوْخَیْ astōḍai, sent; a messenger;	fem. اَستوْخِ astōḍe.
اَلَوَیْ alavai, burnt;	„ اَلَوِ alave.
اُونَیْ ūnai, babbling.	„ اُونِ ūne.
اِیوَاخَیْ ēvāḍai, alone.	اِیوَاخِ ēvāḍe.
بَرّوَیْ barvai, adhesive.	„ بَرّوِ bạrve.
بَلمَکَیْ balmagai, saltless.	„ بَلمَکِ balmage.
بُورَیْ būṛai, clipped.	„ بُورِ būṛe.
بِیپَرتَیْ bēpartai, gluttonous.	„ بِیپَرتِ bēparte.
پَلَیْ palai, on foot.	„ پَلِ pale.

پوټوسکی pōṭuskai, scanty; small.	fem. پوټوسکې pōṭuske.
پوټی pūṭai, little, small.	„ پوټې pūṭe.
تږی taždai, thirsty.	„ تږې taže.
توری tōrai, simple; plain.	„ تورې tōre.
چوغی čūγai, hump-backed.	„ چوغې čūγe.
چونکی čūnkai, impudent.	„ چونکې čūnke.
څپولی ṭapōlai, matted (as hair).	„ څپولې ṭapōle.
حرامونی h'arāmūnai, bastard.	„ حرامونې h'arāmūne.
خړوړی χarōṛai, given to biting.	„ خړوړې χarōṛe.
خوشی χūšai, crazy.	„ خوشې χūše.
رښتونی riṣtūnai / رښتینی riṣtīnai } true.	„ رښتونې riṣtūne / رښتینې riṣtīne }
زاړی zāṛai, young (of cattle).	„ زاړې zāṛe.
سارې sārai, equal.	„ سارې sāre.
ستړی staṛai, fatigued.	„ ستړې staṛe.
ستکوری saṭkūrai, scorched.	„ ستکورې saṭkūre.
شاولی واولی šāvlai vāvlai, careless.	„ شاولې واولې šāvle vāvle.
کسورې kasūrai, distressed.	„ کسورې kasūre.
کشی kašai, only son.	„ کشې kaše, only daughter.

کُوشَلَیْ kūšalai, pretty. fem. کُوشَلِ kūšale.

مَزَیْ mazai, strong. „ مَزِ maze.

نَامِی نَامَیْ nāmī nāmai, unknown; mean. „ نَامِی نَامِ nāmī nāme.

نُومَانْدَیْ nūmāndai
نُومَرَیْ nūmaṛai
} named. „ نُومَانْدِ nūmānde
نُومَرِ nūmaṛe }

نَوَیْ navai, new. „ نَوِ nave.

وَژَیْ važai, hungry, „ وَژِ važe.

یَوَاخَیْ yavāḍai, alone. „ یَوَاخِ yavāḍe.

یَوَسْتَوَیْ yavastavai, of one fold (as a dress). „ یَوَسْتَوِ yavastave.

c) All possessive compound adjectives (§. 38, 4. c) and all adjectives with the diminutive affixes kai (§. 35, 2), karai, garai (§. 37, 8.), ōṭai and ūṭai (§. 37, 10).

پَاک زِرُونَیْ pak zṛūnai, having pure hearts; fem. پَاک زِرُونِ pāk zṛūne *).

زُوئِ مَرَیْ zōe maṛai, having a dead son; „ زُوئِ مَرِ zōe maṛe.

d) All participles present and perfect and all compound nouns, the last member of which is a participle.

وَیُونْکَیْ vayūnkai
وَیُونَیْ vayūnai
} speaking. fem. وَیُونْکِ vayūnke.
وَیُونِ vayūne.

وَیَلَیْ vayalai, said (dictus), fem. وَیَلِ vayale.

For the adjectives noticed under b) c) d) the following may serve as paradigm.

*) Of course only occurring in the Plural.

Sing.

	Masc.	Fem.
Nom.	كښْلَىٓ kṣ̌ulai, pretty.	كښْلِ kṣ̌ule.
Format.	كښْلِى kṣ̌úlī.	كښْلِى kṣ̌úlī.
Vocat.	كښْلِى kṣ̌ulī.	كښْلِى kṣ̌ulī.

Plur.

Nom.	كښْلِى kṣ̌ulī.	كښْلِى kṣ̌ulī.
Format.	كښْلِيوْ kṣ̌úliō / كښْلوْ kṣ̌úlō	كښْلِيوْ kṣ̌úliō / كښْلوْ kṣ̌úlō
Vocat.	كښْلِيوْ kṣ̌uliō.	كښْلِيوْ kṣ̌uliō.

§. 88.

3) Adjectives ending in ā.

Adjectives ending in ā remain unaltered in both genders, as well in the Singular as in the Plural. In the Format. Pl. they add the affix ō, which however is occasionally dropped in poëtry.

Paradigm.

Sing.

	Masc.	Fem.
Nom.	دَانَا dānā, wise.	دَانَا dānā.
Format.	دَانَا dānā.	دَانَا dānā.
Vocat.	دَانَا dānā.	دَانَا dānā.

Plur.

Nom.	دَانَا dānā.	دَانَا dānā.
Format.	دَانَاءُ dānā-ō (دَانَا);	دَانَاءُ dānā-ō (دَانَا).
Vocat.	دَانَاءُ dānā-ō (دَانَا)	دَانَاءُ dānā-ō (دَانَا).

When an adjective is used substantively, it takes, according to §. 44. the Plural-termination y-ān, as: دَانَايَان dānā-y-ān, the wise ones, Format. Pl. دَانَايَانُ dānā-y-ānō, or دَانَاءُ dānā-ō.

§. 89.

4) Adjectives ending in ō.

The few adjectives ending in ō remain unaltered in both genders; in the Formative Plur. they add the affix ō (with euphonic v = v-ō), which however may be left out altogether.

Paradigm.

Sing.

	Masc.	Fem.
Nom.	پَاتُو pātō, left; remaining.	پَاتُو pātō.
Format.	پَاتُو pātō.	„ „
Vocat.	پَاتُو pātō.	„ „

Plur.

Nom.	پَاتُو pātō.	پَاتُو pātō.
Format.	پَاتُوو páto-v-ō (پَاتُو)	پَاتُوو páto-v-ō (پَاتُو).
Vocat.	پَاتُوو páto-v-ō (پَاتُو)	پَاتُوو páto-v-ō (پَاتُو).

§. 90.

5) Adjectives ending in ạh.

The adjectives ending in ạh form their feminine by changing ạh to ăh (cf. §. 39, 4). Their flexion is quite regular.

Paradigm.

Sing.

	Masc.	Fem.
Nom.	ءُودَه úḍaḥ, asleep.	ءُودَه úḍắh.
Format.	ءُودَ ūḍaḥ.	ءُودِى úḍḗ.
Vocat.	ءُودَ ūḍaḥ.	ءُودِى úḍḗ.

Plur.

Nom.	ءُودَه úḍaḥ.	ءُودِى úḍḗ.
Format.	ءُودُو úḍō.	ءُودُو úḍō.
Vocat.	ءُودُو úḍō.	ءُودُو úḍō.

Adjectives, which are borrowed from the Persian, either directly or with a little modification, generally undergo no change, neither for gender nor number; they only add the affix ō in the Format. Pl., as: شَايِسْتَه šāistah, handsome *) (Pers. شايسته), Format. Pl. شَايِسْتَهوُ šāistah-ō or with euphonic v: شَايِسْتَهوُو šāistah-v-ō; شِكَارَه škārah, manifest, known (Pers. آشكار).

This is also the case with the pronominal adjectives: جُمْلَه jumlah (Format. Pl. جُمْلَهوُ jumlah-ō) all; وَارَه vāṛaḥ, all (Format. Pl. وَارُو vāṛō); دوَارَه dvāṛaḥ, both (Format. Pl. دوَارُو dvāṛō); هَمَه hamah, all, (Form. Pl. هَمَهوُ hamah-ō, هَمَهوُو hamah-vō or هَمُو hamō); but they may also dispense with the Formative Pl. affix ō, as: لَه وَارَه مُلُو from all the wine.

*) Foreign adjectives, which do not distinguish between aḥ and ăh, we prefer to write simply with ah, without any mark.

§. 91.

6) Adjectives ending in e.

These form their feminine by adding the termination ăh, before which final e is changed, for euphony's sake, to y. Some few adjectives undergo no change neither for gender nor number, as: پاتی pāte, left.

Paradigm.

Sing.

	Masc.	Fem.
Nom.	لوٓی lōe, great.	لوٓیه lŏy-ăh.
Format.	لوٓی lōe.	لوٓیی lŏy-ĕ.
Vocat.	لوٓی lōe.	لوٓیی lŏy-ĕ.

Plur.

Nom.	لوٓی lōe.	لوٓیی lŏy-ĕ.
Format.	لوٓیو lŏy-ō.	لوٓیو lŏy-ō.
Vocat.	لوٓیو lŏy-ō.	لوٓیو lŏy-ō.

When the adjective is used substantively, it may follow the flexion of the substantives ending in e (see §. 72).

§. 92.

7) Adjectives ending in ī and ū.

Adjectives ending in ī and ū undergo no change for gender or number; in the Format. Pl. they may optionally add ō.

Paradigm.

Sing.

	Masc.	Fem.
Nom.	خماری χumārī, drunken.	خماری.

Format.	خُمَارِی χumārī.	خُمَارِی.
Vocat.	خُمَارِی χumārī.	”

Plur.

Nom.	خُمَارِی χumārī.	خُمَارِی.
Format.	خُمَارِیۏ χumári-ō	خُمَارِیۏ
	خُمَارِی χumārī	خُمَارِی
Vocat.	خُمَارِیۏ χumári-ō	خُمَارِیۏ
	خُمَارِی χumārī	خُمَارِی

8) Adjectives ending in au.

These are very few in number and nearly all taken from the Persian; they form the feminine by adding the termination ăh. In the Formative Plur. they add the affix ō, which however may also be dropped. On the declension of ۏ yau, one, see §. 94.

Paradigm.

Sing.

	Masc.	Fem.
Nom.	تێزرۏ tēzrau, going quick.	تێزرۏه tĕzrau-ăh (tĕzrav-ăh).
Format.	تێزرۏ tēzrau.	تێزرۏی tĕzrauĕ (tēzrav-ē).
Vocat.	تێزرۏه tēzrau-áh.	تێزرۏی tĕzrauĕ.

Plur.

Nom.	تێزرۏ tēzrau.	تێزرۏی tĕzrauĕ (tēzrav-ē).
Format.	تێزرۏۏ tĕzrau-ō.	تێزرۏۏ tĕzrau-ō (tēzrav-ō).

§. 93.

Comparison of Adjectives.

The Paṣtō does no longer possess a comparative and superlative degree, as the modern Persian, but is compelled to express the idea of a Comparative and Superlative iu the same way, as the modern Indian Prākrit tongues do, which have likewise lost the power to form a comparative and superlative degree by means of affixes added to the base of the adjectives*).

The Comparative is formed by putting the compared object in the Ablative by means of the case-particles ـَنه, ـِنه — ـَلـه or (ـَتر — ـَنه), the adjective itself remaining in the Positive. The same is the case, if a Persian comparative form be used, which is now and then met with**).

عَقل اَوّ پوهه ثی زِیَات تَر بَیَان وُه فِرَاسَت اَوّ دَانَائی تِیرَه تَر حَدّه

His intellect and understanding was greater than can be told, his sagacity and wisdom beyond measure. (Gulsh. I, p. 159) Gulistān.

The idea of the Comparative may be intensified by putting before the adjective دِیر dēr, much (which however must agree with the subject in number and gender), لا lā, still, even. The object, with which the subject is compared, may not be mentioned and must then be gathered from the context.

د جَاهِل تَر هَمْدَمی دِیر بِهتَر دَی نَه لَه چَا سَره هَمْدَم وِی اَژدَهَا

Much better than the intimacy of an ignorant man it is, if a basilisk be one's bosom-friend. (Gulsh. II. p. 7. l.) Rah'mān.

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*) The method now followed in Paṣtō and the Indian vernaculars has apparently been brought about by the influence of the Sanskrit. For the compared object is also put in the Ablative already in Sanskrit and this may have been considered sufficient for a comparison.

**) The Persian Comparative is made up by adding to the Positives the affix تَر tar, and the Superlative by adding the affix تَرِین tarīn.

بَلکِه لا تَر دَرویشَانڈ چِه غَنیَان دِی مُحتَاج تَر دِی

But those, who are rich, are still more needy than the poor. (Gulsh. II, p. 44, 3) Xušḥāl.

The Superlative is formed in the same way as the Comparative, only ټول ṭōl, all, هَمَه hamah, جُملَه jumlah, all, or similar expressions as تَر حَدّ tar hadda, beyond measure etc. are put before the object, with which the subject is compared.

The idea of the Superlative is often only hinted at by putting ډیر ḍēr, much, either alone or jointly with an adjective. Often there is no outward indication of the idea of the Superlative at all and it must be gathered solely from the context.

لَه ټولو خَلقو نَه سَړی پَه لِیدُ کښی ډیر ښَه دَی

In appearance man is much better than all creatures (man is the very best of all creatures). Gulistān.

غَم دَ یَار دَ بِیلتَانَه دَی چِه تَر هَرڅَه دَی دُشوَار

It is the grief about the separation from the friend, which is the most difficult thing. (Gulsh. II, p. 40, 3.) Xušḥāl.

ډیر لوی پَه بَادشَاهَت دَ آسمَانونو کښی څوک دَی

Who is the greatest in the kingdom of heaven? Matth. 18, 1.

کَه بُلَندَه مَرتَبَه دَ چَا پَه کَار وِی لوی مَقَام دَی عَدَالَت پَه دَا دُنیَا

If a high dignity be of use to any one: the highest station in this world is justice. (Gulsh. II, p. 8). Rahmān.

The manner in which two sentences are compared together, see in the Syntax, §. 187.

IV. Section.

The Numerals.

§. 94.

1) Cardinal numbers.

یَوْ yau, one, fem. یَوَه yau-ăh.

دوَه dvah, two, fem. دِوی dvē.

دِرِی dre (دِر), three.

څَلوْر ṭalōr, four.

پِنځَه pinḍah, five.

شپَږ špaž, sixe.

اوْوَه ōvah, seven.

اَتَه aṭah, eight.

نُه nŏh; نو nō, نَه nah, nine.

لَس las, ten.

یَوْلَس yaulas or yōlas, eleven.

یَووْلَس yavōlas.

دوَهلَس dvahlas, دووْلَس dvōłas, دوْلَس dōlas, twelve.

دِیارْلَس diārlas, thirteen.

څَوارْلَس ṭvārlas, fourteen.

پِنځَه لَس pinḍahlas, fifteen.

سپَارلَس spāṛlas, سپَارَس spāṛas, sixteen.

اوَوَهلَس ōvahlas, اَوَهلَس avahlas, seventeen.

اَتَهلَس atahlas, eighteen.

نُهلَس nuhlas, نُونَس nūnas*), nineteen.

شِل šil, twenty.

يَو وِيشت yau, vīšt, twenty one.

دوَه وِيشت dvah vīšt, twenty two.

دِرِی وِيشت drē vīšt, twenty three.

خَلوْر وِيشت ṭalōr vīšt
خَلِير وِيشت ṭalēr vīšt } twenty four.

پِنْڈَه وِيشت pinḍah vīst, twenty five.

شپَيژ وِيشت špaž vīšt, twenty six.

اوْوَه وِيشت ōvah vīšt, twenty seven.

اَتَه وِيشت atah vīšt, twenty eight.

نُه وِيشت nŏh vīšt, twenty nine.

دِيرش dērš, thirty.

يَوْ دِيرش yau dērš, thirty one.

دوْ دِيرش dō dērš
دِوَه دِيرش dvah dērš } thirty two.

دِرِی دِيرش dre dērš, thirty three.

*) نُونَس is a euphonic change for نُولَس.

څلور دیرش ṭalōr dērš, thirty four.

etc. etc. etc.

څلویښت ṭalvēšt, forty.

یو څلویښت yau ṭalvēšt, forty one.

دو څلویښت dō ṭalvēšt, forty two.

درې څلویښت dre ṭalvēšt, forty three.

etc. etc. etc.

پنځوس panḍōs, fifty.

شپیته špēṭah, sixty.

اویا aviā seventy (indelin.).

اتیا atiā, eighty (indeclin.).

نوی navē, نو nave, ninety (indeclin.).

سل sil (also written صل sil or صل sal), hundred.

سل یو sil yau, hundred and one.

سل دوه sil dvah, hundred and two.

سل درې پنځوس sil dre panḍōs, hundred and fifty three.

etc. etc. etc.

In the numbers the Paštō very closely approaches the Zendic forms. یو yau, one, Zend aēva, whereas the Persian and the Indian Prākrit idioms recur to the Sansk. एक.

The declension of یو yau is somewhat irregular.

Sing.

	Masc.	Fem.
Nom.	یو yau, one.	یوه yaú-ă̊h.

Format.	یَوَہ yau-ąh.	یَوِی yau-ē.
Vocat.	یَوَہ yau-ąh.	یَوِی yau-ē.

The masc. form دَوَہ dvah, two, may also be used for the feminine. In the Format. Pl. it is دُوْ dvō, but دَوَہ may also be used.

دِرِی dre, three (Sansk. **चि**, Zend thri) has in the Form. Pl. دِرِیُوْ dre-ō, though دِرِ is also in use.

ثَلُوْر ţalōr, four (Sansk. **चत्वार्**, Zend čathvār), has in the Format. Pl. ثَلُوْرُوْ ţalor-ō. پِنْثَہ pinḍah (Sansk. **पञ्चन्**, Zend pančan), پِنْثُوْ pinḍō. Similarly شِپَ špaž, six (Sansk. **षष्**, Zend khšvas), شِپَیُوْ špaž-ō; اُوَہ ōvah, seven (Sansk. **सप्तन्**, Zend haptan), اُووُوْ ōv-ō; اَتَہ atah, eight (Sansk. **अष्टन्**, Zend astan), اَتُوْ at-ō.

نَہ nŏh, nine (Sansk. **नवन्**, Zend navan) remains unchanged in the Format. Plur.

لَس las, ten (Sansk. **दशन्**, Zend daśan, (in Paṣtō d = l), Format. Pl. لَسُوْ las-ō.

شَل šil, twenty (Sansk. **विंशति**, Zend vīśaiti; in Paṣtō the initial syllable vi is thrown off and **शति** changed to šil, by transition of final t to l) is only used when standing alone*); in the compound numbers 21, 22 etc. the full form وِیشت vīšt (Persian بِیسْت, Hindī **बीस्**) is again used. Its Format. Pl. is regularly formed by adding the affix ō.

دِیرش dērš, thirty, is contracted from دِیرِشت dēršt (Sansk.

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*) شَل is also used as a substantive in the sense of „a score", and may then form the Plural شَلَہ šil-ah (Format. شَلُوْ).

त्रिंशत्, Zend thrišata); خَلوِيښت ṭalvēšt, forty, is likewise a contraction, Sansk. **चत्वारिंशत्**, Zend čathvareśata; instead of خَلوِيښت the common people frequently employ a multiplication دوه شلَه dvah šilah, two scores (two times twenty), similarly دِرِ شلَه dre šilah for سپيتَه špētah, sixty.

پَنْځوس pandōs, fifty, Sansk. **पंचाशत्**, Zend pančāśata, final t being dropped in Paṣtō.

شپيتَه špētah, sixty (Format. Pl. شپيتو špēt-ō) recurs to the Zendic form khšvasti, Sansk. **षष्टि**, with transition of v to p. — اَوِيا aviā, seventy (properly اَوِّوِيا avviā), is very much curtailed: Sansk. **सप्तति**, Zend haptāiti, which is assimilated in Paṣtō first to appā and thence to avvā, and with euphonic i inserted, avviā, the final syllable iti being dropped altogether. اَتيا atiā, eighty, Sansk. **अशीति**, Zend astāiti, which is assimilated in Paṣtō to attā, and with euphonic i inserted atiā (instead of attiā). نَوی, ninety, Sansk. **नवति**, Zend navaiti (Sindhī and Hindī also **नवे**).

سل sil, hundred (also written and pronounced سَل sal) is the Sansk. **शत**, Zend śata (Persian صَد), with transition of t to l. سل is only used of one hundred (up to 199) *). When the noun, with which سل is connected, stands in the Formative, it takes likewise the affix ō, as: يَلار دَ سلو زويو a father of hundred sons. When two or more hundreds are to be expressed, the numeral سَو sau (صَو sau) is employed, Plur. سَوَ sav-a, سَوَه sav-ah (Sindhī

*) But the Plural form سلَه silah is also occasionally met with.

सउ, Prāk. सअ = सद), Format. سَوْ sav-ō. Instead of سَوْ the constracted form سُو sū (صُو ṣū) is also used, before which some units take a different form.

دوَه سَوَه dvah savah, two hundred (Format, دَوْ سَوْ dvō sav-ō).

دِرِی سَوَه dre savah or: تِیر سُو tēr sū, three hundred. *)

ٹَلور سَوَه ṭalōr savah or: ٹُونسُو ṭūnsū, four hundred.

پِنڈَکھ سَوَه pinḍah savah or: پُونسُو pūnsū, five hundred.

شپَږ سَوَه špaž savah or: شپَږ سُو špaž sū, six hundred.

اُوَوَه سَوَه ōvah savah or: اُوَوَه سُو ōvah sū, seven hundred.

اَتَه سَوَه atah savah or: اَتَه سُو atah sū, eight hundred.

نُه سَوَه nuh savah or: نُه سُو nuh sū, nine hundred.

When hundreds are to be expressed generally, سلگُونَه silgūnah (Format. سلگُونو silgūnō) is employed.

زر zạr, thousand (غَزار is also in use).

زر zạr (Sansk. सहस्र, Zend hazāra) is, like سَوْ sau, a regular substantive and forms the Plur. زرونَه zạr-ūnah, but with other numerals: زرَه zạr-ah, as:

دوَه زرَه dvah zạr-ah, two thousands.

دِرِی زرَه dre zạr-ah, three thousands.

etc. etc. etc.

*) سو is indeclinable and undergoes therefore no change in the Format. Plur.

When thousands are to be expressed generally, زرګونه zaṛgūnah (Format. زرګونو zaṛgūnō) is employed.

For a hundred thousand the Indian word لك lak (Hindī लाख, Sansk. लक्ष) is used, the regular Plural of which is لکونه lakūṇah, but in connexion with numerals لکه lakah (laka), as:

دوه لکه drah lakah, two Lakhs = two hundred thousands.

لس لکه las lakah, ten Lakhs = a million.

شل لکه šil lakah, twenty Lakhs = two millions.

Also the Hindī کروړ karōṛ (Sansk. कोटि), one hundred Lakhs = 10 millions, is found in Paṣtō.

§. 95.

2) Ordinal numbers.

The ordinals are formed in Paṣtō, as in Persian, by adding the affix am, before which final ah is dropped; only the first cardinal number makes an exception.

وړومبی vṛumbai
ړومبی ṛumbai
اوّل avval (Arab.)
} the first (fem. وړومبۍ vṛumbaī).

دویم*) dvayam, fem. دویمه dvayam-ăh, the second.

دریم dreyam, the third.

څلورم ṭalōram, the fourth.

پنځم pinḍam, the fifth.

*) In dvayam the root is dva; final ah is therefore not elided, but euphonic y inserted, as in all numerals ending in ā.

شپږم špažam, the sixth.

اووم ōvam, the seventh.

اتم atam, the eighth.

نهم nuham, the ninth.

لسم lasam, the tenth.

یولسم yaulasam, the eleventh.

etc. etc. etc.

شلم šilam, the twentieth.

یویشتم yauvīštam, the twenty-first.

etc. etc.

دیرشم dēršam, the thirtieth.

شپیتم špētam, the sixtieth.

اویایم aviāyam, the seventieth.

اتیایم atiāyam, the eightieth.

نویم naveyam, the ninetieth.

سلم silam, the hundredth.

سل ورنبی sil wrumbai, the hundred and first.

سل دویم sil dvayam, the hundred and second.

etc. etc.

دوه سوم dvah sayam, the two hundredth.

دوه سو دریم dvah sava dreyam, the two hundred and third.

etc. etc.

In compound numbers only the last numeral is formed into an ordinal.

زرم zaṛam, هزارم hazāram, the thousandth.

دوه زرم dvah zaṛam, the two thousandth.

لکم lakam, the hundred thousandth.

For expressing the years of the era the cardinals are employed and not the ordinals; see Syntax, §. 188, 3.

§. 96.

3) Distributive numbers.

Distribution is formed in Paṣtō by repeating the cardinal number, as: یو یو yau yau, one by one; پنځه پنځه pinḍah pinḍah, five by five.

But if the distribution is only to be expressed generally, the prefix په pah is put before the cardinal number, as: په پنځو pah pinḍō, by five; په سلو pah silō, by hundreds; په زرونو pah zaṛūno or په زرګونو pah zaṛgūnō, by thousands.

If the distribution is to be fixed exactly (so many and not more), the cardinal number is repeated with the prefix په, as: دوه په دوه exactly two (and not more); لس په لس precisely ten.

§. 97.

4) Multiplicative numbers.

Multiplication is expressed in various ways. A cardinal number is added to the substantive برغ braγ, layer, fold, which however remains in the Singular, as دری برغ dre braγ, threefold, treple; this expression is made use of when referring to strata, layers, folds etc.

When crops, products etc. are spoken of, the prefix يَه is placed before the cardinal number (remaining in this case in the Nominative), by which the multiplication is to take place, the first cardinal always being يَوْ as: يَوْ يَه سل*) literally: one by hundred = a hundredfold. Similar expressions are: يَوْ يَه خُو خَلَه manifold; يَوْ يَه ډير manifold.

مېوه ئې وکړه څلنوۀ يَوْ يَه سل څلنوۀ يَه شپيتَه اَو څلنوۀ يَه دېرش

They (the seeds) brought forth fruit, some hundredfold, some sixtyfold, some thirtyfold. (Matth. 13, 8).

تَر اَوَّلَ ئې يَوْ يَه صلَه اوُر د مينې سيتَه سَوَلَه

A hundredfold more than first her breast was burnt by the fire of love.
Dorn, Pushtō Chrest. p. 190.

The Afghāns also use such like Persian expressions, as: صَد چَنْدَان, a hundredfold, or چَندَان whith Paṣtō cardinals, as: زَر چَنْدَان a thousandfold. چَنْد also is used with an indefinite pronoun, as خُو چَنْد manifold.

In counting the multiplication is not expressed by a particular word, but the cardinal number, which is to be multiplied by the following, is simply put before it, as: دری دوَه three (times) two.

Multiplication of time is expressed by putting the cardinal number**) before خَل ḍal (Pl. خَلَه ḍalah) or وَار vār (Pl. وَارَه vārah), as: يَوْ خَل once***), دوَه خَلَه, twice; خُو وَارَه how many times? It is to be noticed, that خَلَه and وَارَه, also when governed

*) يَوْ يَه صلَه (Pl,) is also used.

**) Or an indefinite or interrogative pronoun.

***) But خَلَه is also used for the Singular, as يَوْ خَلَه one time.

by prefixes and postfixes, remain in the Nominative, as: ڈَو اَوڑہ خَلَہ ڈِوَر up to seven times.

§. 98.

5) Fractional numbers.

A quarter (1/4) پَاءُ pāō *).

A half (1/2) نِیم nīm (adj.).

Three quarters (3/4) دڑی پَاوَ dṛe pāva.

Five quarters (5/4) پِنْڈَہ پَاوَ pinḍah pāva, or پَاءُ بَانْدِ یَوْ pāō bānde yau (or پَاءُ ڈَیَاسَ یَوْ, which is the same), literally: upon a quarter one (in addition).

One and a half (1 1/2) یَوْ نِیم yau nīm.

One and three quarters (1 3/4) پَاءُ کَم دوہ pāō kam dvah, litterally: a quarter less than two.

Two and a quarter (2 1/4) پَاءُ بَانْدِ دوہ pāō bānde dvah, literally: upon a quarter two (in addition).

Three and three quarters (3 3/4) پَاءُ کَم خَلْوَر pāō kam ṭalōr, literally: a quarter less than four.

Without special reference to measure and weight, fraction or portion is expressed by حِصَّہ, as: دِرِیَہ حِصَّہ the third part, لَسَمَہ حِصَّہ the tenth part.

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*) پَاءُ is only used with reference to measure and weight, also of a 1/4 Rupee.

V. Section.

Pronouns.

§. 99.

I. Personal Pronouns.

The personal pronouns of the Paṣtō are either absolute personal pronouns or pronominal suffixes. The latter class of pronouns the Paṣtō uses very extensively and coincides in this respect quite with the Persian and even more so with the Sindhī, the only Ārian languages, which, besides the Paṣtō, know the use of pronominal suffixes.

1) Absolute personal pronouns.

Absolute personal pronouns the Paṣtō only possesses for the first and second person; for the third person a proximate or remote Demonstrative is employed as required by circumstances *).

a) First personal pronoun.

Sing.

Nom.	زه zah, I.
Accus.	مَا mā, me.
Format. / Instrum.	مَا me.
Genit.	د مَا da mā; خپَا ḍmā**); د خپَا da ḍmā, of me; my; mine.

*) The only remnant of a personal pronoun of the third person is ور var, to him, to them; see below, §. 101.

**) When خپَا is connected with a noun, which is constructed with a postfix or prefix (or both together), these must follow خپَا, as:

Dat. مَا تَه mā tah; وَ مَا تَه va mā tah; وَ مَا وَتَه va mā vatah; مَا لَه mā lah; مَا لَرَه mā larah; (رَا rā) رَا تَه rā tah, لَا لَه lā lah, to me.

Ablat. لَه مَا نَه lah mā nah; لَه مَا lah mā, from me.

Locat. پَه مَا pah mā; پَه مَا کښ pah mā kṣe, in me.

Plur.

Nom. مُوږ mūž, مُوږَه mūžah (western); مُونږ mūng, مُونګَه mūngah (eastern), we.

Accus. مُوږ mūž, مُوږَه mūžah; مُونږ mūng, مُونګَه mūngah, us.

Format. Instrum. مُوږ mūž, مُوږَه mūžah; مُونږ mūng, مُونګَه mūngah, mūngah, by us *).

Genit. دَ مُوږ da muž, دَ مُوږَه da mūžah; خُمُوږ ḳmūž, خُمُوږَه mūžah; دَ مُونږ da mūng, دَ مُونګَه da mūngah; خُمُونګَه ḳmūngah, of us, our, ours.

Dat. مُوږ تَه mūž tah**); مُوږَه تَه mūžah tah; مُونږ تَه

خُمَا وَ پِلَار تَه to my father (not: وَ خُمَا پِلَار تَه), or خُمَا follows the noun with the prefixes or postfixes, as: خُمَا وَ پِلَار تَه. Like خُمَا the Plur. خُمُوږ our, and سَتَا thy, and the Plur. سَتَاسُو, سَتَاسِی your, is constructed.

*) In Raverty's Gulshan-i Rōh I have also met the Formative مُوږُو mūžō (I, p. 112): کَه پَه مُوږُو دُوَارُو مَيَنَه ئِی if thou lovest us both; I have hitherto not found any other instance of it. Raverty himself mentions nothing of it in his Grammar nor Dr. Bellew.

**) Instead of تَه the other prefixes and postfixes may be equally used as in the Sing.

mūng tah, مُونگہ تَہ mūngah tah etc.; تَہ رَا rātah, لَہ لَا lā, lah, to us.

Abl. لَہ مُوژ lah mūž, لَہ مُوژہ نَہ lah mūžah nah; لَہ مُونگ نَہ lah mūng nah; لَہ مُونگہ la mūngah, from us.

Locat. پَہ مُوژ pah mūž, پَہ مُوژہ pah mūžah etc., in us.

ژَ zah approaches the Zendic azem (Persian مَن and dialectically az, as also in the Ossetic); مَا corresponds to the Sansk. Acc. मा. خُمَا is the same as مَا, خ being only a euphonic addition, as س in سِتَا. The Plural مُوژ, مُونگ is difficult to explain, as it leaves the traces of the Zend (vaēm) again; it may be compared with the Lithuanian mes, Genitive and Ablative musū, which corresponds to the Sansk. अस्मे, the letters sm being transposed to m a s, which is already partly the case in Prākrit अम्हे (compare also the Greek ἡμεῖς, Aeolian ἄμμες).

Curious is the form رَا rā, used in the Dative Sing. (far more rarely in the Dative Plur.); similar is the Dative form of the second person دَر dar and of the third person وَر (both used in the Sing. and Plur.). There can be hardly a doubt, that دَر dar and وَر var correspond to the Persian تُرَا and اُورَا respectively, the Persian Dative postfix رَا (= Paṣtō لَہ), having been retained in these cases for euphony's sake, instead of دَلَہ da-lah *), وَلَہ va-lah and final ah dropped at the same time. This etymology of دَر and وَر will throw the necessary light on رَا also; رَا rā would thus be identical with the Persian مَرَا ma-rā, to me, initial m having

*) Balōčī also tha-rā, to thee.

been dropped. For this supposition pleads the circumstance, that ړا (as well as ډر and وړ) is originally used without any postfix and so still, whenever preposed to a verb (as ړاکړه give to me), the addition of postfixes to ړا (ډر and وړ) having come into use in later times, when the language was no longer conscious of the original Dative-signification of ړا (ډر and وړ) and commenced to look on these forms as Formatives, which might be followed by postfixes; for with prefixes they are never constructed. It is to be noticed, that ړا لـه rā-lah or ړا لـړه rā-larah is changed, for euphony's sake, to لا لـه lā-lah and لا لـړه lā larah. A similar euphonic change takes place with ډر and وړ, when followed by لـه and لـړه, as will presently be seen.

§. 100.

b) The second personal pronoun.

Sing.

Nom.	ته tah, thou.
Accus.	تا tā, thee.
Format. Instrum.	تا tā, by thee.
Genit.	د تا da tā; ستا stā (also شتا štā); د ستا da stā, of thee, thy; thine.
Dat.	تا ته tā tah; تا لـه tā lah; تـا لـړه tā larah etc. ډر dar, ډر ته dar tah; د لـه da lah; د لـړه da larah, to thee.

Ablat. لَه تَا lah tā; نَه لَه تَا lah tā nah, from thee.

Locat. پَه تَا pah tā, in thee.

Vocat. اَيّ تَا ai tā, وُ تَا vŏ tā, o thou!

Plural.

Nom. Accus. } تَاسِی tāse (تَاسِ); تَاسُو tāsū (تَاسْ), you.

Format. Instrum. } تَاسِی tāse; تَاسُو tāsū, by you.

Genit. دَ تَاسِی da tāse, دَ تَاسُو da tāsū, دَ سْتَاسُو da stāsū; سْتَاسِی stāse (سْتَاسِ); سْتَاسُو stāsū (سْتَاسْ), of you, your; yours.

Dat. تَاسِی تَه tāse tah; تَاسُو لَه tāsū lah etc.; دَر تَه dar tah; دَ لَه da lah, دَ لَرَه da larah, to you.

Ablat. لَه تَاسِی lah tāse; نَه تَاسُو لَه lah tāsū nah, from you.

Locat. پَه تَاسِی pah tāse etc. in you.

Vocat. اَيّ تَاسِی ai tāse, وُ تَاسُو vŏ tāsū, o ye!

The Paṣtō تَه approaches more closely the Prākrit form त than the Zendic tūm (Sansk. त्वम्). The Format. Sing. تَا points to the Sansk. Accus. त्वा, Zend thvā (Greek τέ, Latin te). In the Genit. Sing. سْتَا (شْتَا) s (š) is only a euphonic addition, like خ in خُمَا.

The Plur. forms تَاسِی, تَاسُو have no analogies in the cognate idioms. They are apparently derived from the base تَه (تَا) with

the affixed (original) pronoun स्म, which is similarly employed in Prākrit, as Prāk. तुम्हे you = तुस्मे. In this case sm has been assimilated in Paṣtō to s (ss), and not transposed as in مورږ.

§. 101.

c) The remnant of the third personal pronoun.

We have noticed already, that of the third personal pronoun only the form ور var has been preserved, which is equally used for the Sing. and the Plural, see §. 99. When preposed to a verb, ور (without a postfix) always expresses the Dative, to him to her, to them, as ورکړل varkṛal to give to him (her), them; in other positions it takes a postfix, being considered as a Formative Sing. or Plural, as: ورته var tah, to him, to them; ورځکه var ḍaχah, with him, them etc. Instead of ورله var lah, ورلره var larah, it is, for euphony's sake, pronounced and written ولله va lah, ولره va larah.

§. 102.

2) Pronominal suffixes.

The pronominal suffixes may represent every case, the Nominative and Vocative excepted; they may be optionally linked to any noun in the sentence (though strictly referring to another), but those, which represent a possessive pronoun, generally precede or follow the noun, to which they belong.

It is to be noticed as a peculiarity of the Paṣtō system of writing, that these pronominal suffixes are not added to nouns and verbs, as is the case in Persian and Sindhī, but written separately, a few prefixes and postfixes excepted, with which ئی coalesces.

Sing.

I. Pers. م me or مې me, me, by me, my etc.

II. Pers. ـد de or ـدی de, thee, by thee, thy etc.

III. Pers. ـئی ē, him, her, by him, his, her etc.

Plur.

I. Pers. ـمو mū, ـمه muh; ـام um, ـوم vum, us, by us, our etc.

II. Pers. ـمو mū, ـمه muh; ـام um, ـوم vum, you, by you, your.

III. Pers. ـئی ē, them, by them, their etc.

The first pronominal suffix ـم me is identical with the Sindhī मि me, Persian ـم am, Sansk.-Prākrit Genit. मे.

The second pronominal suffix ـد de corresponds to the Persian ـت at, Sindhī e (= te, t being elided), Sansk.-Prāk. Genit. ते.

The pronominal suffix of the third person Sing. and Plur. ē is peculiar to the Paṣtō and not to be found in this form neither in Persian nor in Sindhī. Its etymology seems to be the following.

In Prākrit we have still the curtailed form of the Genit. Sing. से his (Zend hē), (which is to be referred to the base स्व and not to be identified with the Genitive अस्य; Latin sui, se) and of the Genit. Plur. सिम् (= Prāk. ताण, Sansk. तेषाम्), their. In Paṣtō both Genitives, से and सिम् have been contracted into one form and the distincton of the Sing. and Plur. lost thereby. The Persian pronominal suffix ـش aš and the Sindhī सि se point both to the same Prākrit से; in Paṣtō (as in Zend) s has been changed to h (hē) and then dropped altogether = ē. The Persian Plur. suffix ـشان points again to the Sansk. एषां and the Sindhī -ne to the Prākrit णेहि; see my Sindhī Gram. §. 39.

The pronominal suffix of the I. pers. Plur. ـمو mū, ـمه or ـوم vum corresponds to the Persian ـما, which points back to the Prāk. Genit. Plur. अम्ह (cf. the Greek ἀμμέων).

The pronominal suffix of the II. pers. Plur. now coincides outwardly with that of the I. pers. Plural, so that only the context can decide, which of both is intended. It is greatly mutilated, the initial syllable yuš- having been dropped altogether (Persian شُمَا, Zend yūšmākem, Sansk. युष्माकम्); the Greek, though also greatly curtailed, is still more original *ὑμέων* (cf. Bopp, Compar. Gram. §. 332).

It has been already alluded to, that the pronominal suffix of the III. pers. Sing. and Plur. coalesces with a few prefixes and postfixes. These prefixes are پَر, on, upon and تَر tar, from, out etc., which are respectively written پِر pre (پِری) and تِر tre (تِری), when ئی is added to them. The postfixes are: پَسی pase (پَس) after, خِنی (خِن) qine, from and کښی (کښ) kše, in. As these end already in e, the pronominal suffix ئی coalesces with them totally, so that its addition can only be gathered from the context.

Another curious coalition takes place between the Ablative postfix نَه nah (now and then also written نَا nā) and ت ti, the remnant of an old demonstrative pronoun (त); the only form in use now is تِنَه tinah or تِنَا tinā (also written تِینَه tī-nah), from him, her, them.

دَ دُنیَا لَه آفَتُونُو مِی وِیرَه نَه شِی

چه تَه مِی پَه سَر ئِی پَه هَر لوَرِی دَ بَلَا حَافِظَ

I am not afraid of the calamities the world, since thou art on my head, o protector from misfortune on every side! (Gulsh. II, 113, 2) Xavājah Muh'ammad.

فُلَانَیٌ دُښمَن دِ حَقّ تَعَالَی لَه جَهَانَ وَاخِسته وِ ئِی هِیبخ دِ آرویدَلِی

دِی چِه مَا بَه وِیرِیدِی

A certain enemy of thine the great God has taken away from the world. He said (by him it was said): hast thou heard, that he will give up me? (Gulsh. I, p. 186) Gulistān.

دَا دُنيَا خَارِښتِی بَرَه دَه يَه سَاتَلْ ثِی خَه مَزَه دَه

This world is a mangy goat; what pleasure is there in keeping her? (Gulsh. II, 36, 3) Xušḥāl.

خَه عَمل وُه يَه دُنيَا كښِی تَاسِی كَرِیْ چِه دَاهَسِی مَرْتَبِی وُم شِو

حَاصِلِی دُوتِی بَه وَاتِی عَمَلُونْ خُمُورِ دَا وُو چِه اِذَان بَه وُم تَر غَوَزِ تِير

شَه نُور بَه يَاخِيدُو وَ اَوْدَس تَه

What work on earth had you done, that such degrees were allotted to you? They will say: our works were these, that when the call to prayer passed our ear, then we used to rise for ablution. Favāid-uš-šarīẓah.

كَه غَائِب تِر يَوْ سَاعَت شَم مُسْتَوْجِب دَ عُقُوبَت شَم

If I am absent from him one hour, I deserve punishment. (Dorn, Chrest. p. 202).

يَه كښِی دِير دُر نَايَاب وُو چِه رَوْشَن لَكَه مَهتَاب وُو

On them were many rare pearls, which were glittering like moonshine. (Dorn, Chrest. p. 206).

§. 103.

II. Demonstrative pronouns.

1) هَغَه haɣah, that, remote demonstrative pronoun.

Sing.

Nom. هَغَه haɣah, com., that.

Accus. هَغَه haɣah, that.

Format. هَغَه masc.
Instrum. هغِی hiɣē or هِغِه hiɣih, fem. } by that.

Genit. هَغَه دَ da haɣah, masc.
هغِی دَ da hiɣē, هِغِه دَ da hiɣih, fem. } of that.

Dat. هَغَه تَه haγah tah, masc. } to that.
هِغې تَه hiγēh tah, fem. }

Ablat. هَغَه لَه lah haγah, masc. } from that.
هِغې لَه lah hiγē, fem. }

Loc. هَغَه پَه pah haγah, com. } in that.
or هِغې پَه pah hiγē *), fem. }

Nom.

Nom. هَغَه haγah, com. (هَغُوی haγōe, haγōī, Peshāwar), those.

Accus. هَغَه haγah, com., those.

Format. } هَغُو haγō **), هَغُوئی haγōe, by those.
Instrum. }

Genit. هَغُو ډَ da haγō, of those.

Dat. هَغُو تَه haγō tah, to those.

Ablat. هَغُو لَه lah haγō, from those.

Locat. هَغُو پَه pah haγō, in those.

هَغَه is often shortened, especially in poëtry, to غَه, Format. Pl. غُو γō. In the modern language the Singular of this pronoun is often connected with a noun in the Plural, which is not the case in the older language, e. g. پَه هِغه وَرځُو in those days, instead of پَه هَغُو وَرځُو. In the Plural هَغَه may remain uninflected before a noun in the Formative, as: هَغَه خَلقو ډَ of those people; هَغَه وَارُو تَه to all those.

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*) This form is only used, when the noun following is put in the Formative.

**) In Qandahār pronounced هُغُو huγō.

The etymology of this pronoun is rather doubtful; it seems to be compounded of ha-γa. In this case ha would correspond to the Indian hō (= Sansk. सो) and γa to the adjective affix क.

§. 104.

2) ډغه, this, proximate demonstrative pronoun.

Sing.

Nom.	ډغه dayah, com. this.	
Accus.	ډغه dayah, com. this.	
Format. Instrum.	ډغه dayah, masc. دغې diγē or ډغه diγih, fem.	by this.
Genit.	ډغه د da dayah, masc. دغې د da diγē, fem.	by this.
Dat.	ډغه ته dayah tah, masc. دغې ته diγē tah, fem.	to this.
Ablat.	ډغه له lah dayah, masc. دغې له lah diγe, fem.	from this.
Locat.	ډغه په com. or دغې په pah diγē *), fem.	in this.

Plur.

Nom.	ډغه dayah, com., these.	
Accus.	ډغه dayah, com., these.	

*) This form is only used when the noun following is put in the Formative.

Format. Instrum.	دَغۡو dayō*), by these.
Genit.	دَ دَغۡو da dayō, of these.
Dat.	دَغۡو تَه dayō tah, to these.
Ablat.	دَغۡو لَه lah dayō, from these.
Locat.	دَغۡو پَه pah dayō, in these.

دَغَه seems to be compounded of the pronominal base da (= त) and the adjective affix क. In signification it does not differ from دَا this, both pronouns being frequently interchanged.

§. 105.

3) دَا this**), proximate demonstrative pronoun.

Sing.

Nom.	دَا dā, this (com.).
Accus.	دَا dā, this.
Format. Instrum.	دَه dah; —دَا dā —, by this.
Genit.	دَه دَ da dah; —دَا دَ da dā —, of this.
Dat.	دَه تَه dah tah; تَه — دَا da — tah, to this.
Ablat.	دَه لَه lah dah; — دَا لَه lah dā —, from this.
Voc.	دَا, دَه پَه pah dah, dā; — دَا پَه pah dā —, in this.

*) In Qandahār pronounced دُغۡو duyō.

**) With دَا, as well as with دی, the adverb هَسی (so, thus) may be joined, as: دَا هَسی dā hasē, such a one; or هَسی may in such compounds also be shortened to سی, as: دَا سی dā sē.

Plur.

Nom. دَا dā, these (com.)

Accus. دَا dā, these.

Format. / Instrum. } دیوْ dēō or دیووْ dēvō; — دَا dā, by these.

Genit. دیوْ دَ da dēō; — دَا دَ da dā —, of these.

Dat. دیوْ تَه dēō tah; تَه — دَا dā — tah, to these.

Ablat. دیوْ لَه lah dēō; — دَا لَه lah dā —, from these.

Locat. دیوْ پَه pah dēō; — دَا پَه pah dā — in these.

دَا dā generally points to something immediately preceding, more rarely to something following (Latin hic).

When دَا dā is used independently (without a following noun) it is written دَه dah in the Formative, but when followed by a noun it remains generally quite unaltered in the Singular and Plural, though in the Plural it may also take the inflected form (دیوْ, دیووْ) when connected with a noun in the Formative.

د بَاغ وَنی بَه لَه بِیخ وُکَاړی د دَه مړۍ وُنَه Gulsh. I, p. 174)

The trees of the garden his slaves will pull out.

نُوم ئی د جُود وْ عَدْل شتَه دَیْ لَا تَر اُوس

تیر لَه دَا دُنیَا حَاتِم طَائی نُوشیروَان شُو

The name of their liberality and justice remains till now, (though) H'āṭim Ṭāī and Nūšīrvān have passed away from this world. (Gulsh. II, p. 117, 3)* Xavājah Muh'ammad.

چه هُونبَرَه شَه مَخُونَه پَه دَا خَاورُو کښی پَه کُور دی

چه دیوْ نَرَه دُرومَم کُور وَ مَا تَه اِرَم دَیْ

As so many fair faces are in this dust, in the grave, when I go to them, the grave is a Paradise to me. (Gulsh. II, p. 68, 4). Xush'āl.

يَـوْ دَم دَ خـوَار خُوشبَحَال سَرَه تَه هَم فَرَاغَت كِښِينَه

چِه زَه ثِی لَه دِيو دِيرو اَندِيښنُو خَخُو فَرَاغ شِی

Sit thou a moment together with poor Xušh'āl in quietness, that his heart may be a little liberated from these many anxieties. (Gulsh. II, p. 69, 2). Xušh'āl.

§. 106.

4) دی dē, this, proximate demonstrative pronoun.

Sing.

Nom.	دی dē (د), this; he, she.
Accus.	دی dē, this.
Format. Instrum.	دی dē, by this.
Genit.	دَ دی da dē, of this.
Dat.	دی تَه dē tah, to this.
Ablat.	دی لَه lah dē, from this.
Locat.	دی پَه pah dē, in this.

Plur.

Nom.	دُوئی dūī; —دی dē—, these, they.
Accus.	دُوئی dūī; —دی de—, these, them.
Format. Instrm.	دُوئی dūī, دُويُو dūiō; —دی dē—, by these.
Genit.	دَ دُوئی da dūī, دَ دُويُو da dūiō; —دَ دی da dē—, of these.
Dat.	دُوئی تَه dūī tah, دُويُو تَه dūiō tah; —دی تَه dē — tah, to these.

Ablat. لَه دُوئِی lah dūī, لَه دُوئِو lah dūiō; —لَه دی lah dē—, from these.

Locat. پَه دُوئِی pah dūī, پَه دُوئِو pah dūiō; —پَه دی pah de—, in these.

دی dē corresponds in signification to the Latin is, pointing to an object not far distant, without special reference to something preceding or following.

When دی is connected with a noun in the Plural, it may remain unaltered through all cases.

§. 107.

5) هَایَه hāyah, this one here; proximate demonstrative pronoun.

هَایَه hāyah is only used, when a person or thing is pointed at; it is only found in the Nomin. Sing. and Plural*).

§. 108.

III. The Relative pronoun.

The Paṣtō has only one relative pronoun چه čeh, corresponding to the Persian کَه, which is also now and then used. It is not subject to any inflexion and only points out the relation, which must be taken up and nearer defined by a subsequent pronominal suffix, just like the Hebrew אֲשֶׁר.

*) Raverty alledges a Formative هَئی haē and Bellew هَائی hāē, but I have never been able to detect a trace of it.

Etymologically چه corresponds to the Sansk. relative य, Prākrit जो (Sindhī and Hindī likewise जो); in Paṣto the media ǰ has passed into the tenuis č (similarly in Persian, k = č).

ډوچ ګوڼی ده چه ئی اهل د دنیا ګا هر کلام و هر ګفتار د د دنیا

Every word and every talk of this world is nonsensical chat, which the people of the world make (it). (Gulsh. II, p. 9, 2) Rah'mān.

ډو سړی د خوک را وښئی په ګوته چه عمل ئی په رسوم دی د اخلاص

May somebody show me a single man with the finger, whose action is after the rules of sincerity. (Gulsh. II, p. 89) H'amīd.

چه ئی سنا د آستانی خاوری ښوسه کړی هغه کس په دوارو کون محترم دی

He who has kissed the dust of thy threshold, is honoured in both worlds. (Gulsh. II, p. 118, 2) Xavājah Muh'ammad.

§. 109.

IV. The reflexive خپل χpal*), own.

The reflexive adjective خپل always refers to the subject of the sentence and may therefore be translated by: my, thy or his, her, their, as the case may be; see §. 189, 5. 2. Its flexion is quite regular.

	Sing.	
	Masc.	Fem.
Nom.	خپل χpal, own.	خپله χpal-ăh.
Format.	خپل χpal.	خپلی χpalē,
	Plur.	
Nom.	خپل χpal.	خپلی χpalē.
Format.	خپلو χpálō.	خپلو χpálō.

*) In Peshāwar also pronounced χpul.

په خپله pah χpalah (also often written په‌خپله) is used adverbially, sua sponte, by one self, of one's own accord.

The Paštō is not possessed of a proper reflexive pronoun, but must circumscribe it by the use of خان ḍān, soul (like the Hebrew נֶפֶשׁ) or خپسر χpasar (contracted from خپل سر one's own head), which is also used adverbially, in the sense of په خپله. When the accent is laid upon the reflexive, خپل is added to خان, as: د خپل خان لپاره for his own sake. See Syntax, §. 189, 5, 1.

§. 110.

V. Interrogative pronouns.

1) څوک ṭōk, who?

Sing. and Plur. (com.).

Nom. څوک ṭōk, who?

Format. چا čā.

This interrogative is only used substantively and not adjectively and has reference to persons or living beings only. It has sprung from the Sansk. base **क (को)**, Hindī **कौन्** (= Sansk. Acc. **कम्**). Final k of the Nominative, which in the Formative is again dropped, is rather curious. (The Indefinite see §. 113, 1).

2) څه ṭah, what? which?

څه only refers to inanimate objects; it may be used independently or in connexion with a substantive; Hindī **किआ**, Sindhī **छा**, Sansk. **किम्**).

Sing. and Plur.

Nom. څه ṭah, what? which?

Format. څه ṭah.

څه عذر ورته کوم اوْ خپل خښتن ته څه ووایم

What excuse shall I make to him and what shall I say to my husband? (Gulsh. I, p. 119) Kalīlah ō Damanah.

Adverbial expressions are: څه لړه (also written څلړه) why? (what for?) or څه له ṭah lah, why? څه رنګه ṭah rangah, in what manner, how? contracted also to څنګه ṭangah. څه also by itself (without a postfix) signifies now and then why?

څه assumes also the signification what a, in the sense of an exclamation; in this case it may be connected with a substantive or adjective.

په زړه کښې فکر وکړه څه بادشاه وه سلیمان

Reflect in thy heart, what a king Suleimān was. (Gulsh. II, p. 53, 3) Xušḥāl.

که د زړه څخوْ ترسدار وی څه به ښه وو

If thy heart were a little compassionate, how beautiful it would be! (Gulsh. II, p. 54, 3) Xušḥāl.

3) کوم kūm (kōm) and کم kam, who, which?

کوم and کم (Pers. کدام) are interrogative adjectives and generally connected with a substantive. Their flexion is quite regular.

To be noticed are the expressions: له کومه (i. e. لوْر, side, direction) from whence? تر کومه, whereto? whither? how far?

کوم has also now and then the sense of څه, how?, as:

ستا په دا سوال څه کمال دی دا ویل و تا ته کوم مناسب دی

What excellence is in this thy question, how does it behove thee to speak such things? (Gulsh. I, p. 92) Kalīlah ō Damanah.

4) کوم یوْ kūm yau or کم یوْ kam yau, who, what? which?

These interrogatives, which are compounded of کوم and کم and یوْ, are as well used absolutely as in connexion with a sub-

stantive. They refer to persons and things, but are only used in the Singular. Both parts are inflected as follows (کوم and کم agreeing with یَو):

Sing.

	Masc.		Fem.	
Nom.	کوم یَو kum yau,	کم یَو kam yau.	کومَه یَوَه kūmăh yauăh.	کَمَه یَوَه kamăh yauăh.
Format.	کومَه یَوَه kūmaḥ yauaḥ	کَمَه یَوَه kamaḥ yauaḥ	کومی یَوی kumē yauē	کَمی یَوی kamē yauē

تَه چه هَسی کُل عِذَار ئی کُل د کُوم یَوَه گُلزَار ئی

Thou, who art so rosy-cheeked, of what rose-garden art thou a rose? (Dorn, Chrest. p. 189) Yusuf and Zulaiẓā.

لَه هَغو دوړ تَه کَمَه یَوَه اِرَادَه د پِلَار و کړَه

Who of those two did the will of the father? Matth. 21, 31.

§. 111.

5) څو ṭō, how much? how many?

څو ṭō does not undergo any change for gender, number or case. It is derived from the Sansk. **कियत्** (Latin quot), Hindī **कित्ता** or **कितना.**

څو is also used in exclamations with the sense of: how much! how many!

څو قُوَّت د د عَذَاب دَی رَاتَه وَایَه کُناهُونَه هَم کَوَه یَه هَغه قِیَاس

How much power hast thou to bear torments? tell me! commit also sins according to that estimate! (Gulsh. II, p. 111, 2) Xavajah Muḥammad.

مَا یَه څو خوَارِئی سَاتَلی څو څو شپی مِی رونِږَولی

With how many troubles wast thou reared up by me! how many, many nights were illuminated (i. e. made days) by me! (Dorn, Chrest. p. 183) Yusuf and Zulaiχā.

To be noticed is the expression: پَه څو پَه pah ṭō (= پَه څو شَانَ in how many ways) how?

پَه پَالَنګ پَه خوب پَه څو کَاند بی غَمَ

چه خَبَر وی ن فَلَک لَه تَزَلزُل

How shall those sleep on the bed without care,
Who are aware of the tremulation of the firmament (= destiny)?
(Gulsh. II, 49, 2) Xušḥāl.

څو is also used adverbially in the sense of: how long? (the same as تَر څو or تَر څو پورِ).

6) څونی ṭōne, how much, how many?

څونی does not undergo any change for gender, number or case, like څو.

7) څونبَرَه ṭōmbarah, how much? how many?

څونبَرَه is also contracted to څومرَه ṭōmrah; it is indeclinable like څو and څونی.

§. 112.

VI. Correlative pronouns.

Properly speaking there is only one correlative pronoun in Paṣṭō, هونبَرَه hōmbarah, so much, answering to the interrogatives څو, څونی and څونبَرَه, how much?*) Besides هونبَرَه we find also

*) When corresponding to the correlative هونبَرَه, هو etc. usually drops its interrogative sense and assumes a relative signification: as much (quantum).

the form دەوْنبَرَه dahōmbarah, and (contracted from هوْنبَرَه) هوْمرَه hōmrah.

A nearer correlative is دَغوْنبَرَه day̆ōmbarah, this much, and a more remote one: هَغَه هوْنبَرَه hay̆ah hōmbarah, that much.

It is understood, that هوْنبَرَه etc. may also be used without standing in correlationship with خوْ etc.

With reference to the position of these correlatives in a sentence, it is to observed, that هوْنبَرَه usually precedes and is followed by خوْ etc., but the inverted position is also admissible.

هوْنبَرَه تَرْس خمَا لَه خِرس وْ خُوک نَه شِی

خوْ پَه زړه ږم لَه جَاهِلَ هِرَاسَان

I am not so much afraid of the bear and hog, as I am afraid in my heart of the ignorant. (Gulsh. II, p. 53, 2). Xušḥāl.

Instead of خوْ — هوْنبَرَه as much — so much, خوْ چِه — هوْنبَرَه is also used; هوْنبَرَه may even be omitted in the coordinate sentence, so that only خوْ چِه indicates the correlationship.

اُور پِنْبَه نِږدِی شَه نَه دَیْ خوْ چِه لِرِی هُنبَرَه شَه دَیْ

Fire and cotton near (each other) is not good; the more distant (from each other), the better it is. (Gulsh. II, 174) Yusuf and Zulaiχā.

خوْ چِه بِیر بِیر لَذَتُونَه بِیر غَمُونَه

شَه هَغَه چِه بَس ټِی کِیږِی تَه کُندَک دَیْ

As many, many enjoyments there are, so many cares there are;
He is well off, on whose belly a little log of wood is enough.
(Gulsh. II, p. 68, 2.) Xušḥāl.

When reference is made more especially to the manner and way, in which a thing is done, هَسِی thus, may be used instead of هوْهَمرَه, as:

ستا ډه ډيد مې سوی زړه ڈسی تازه شه

څو ږيحان کاندی وهلی د ګرمنا سړی

By thy sight my burnt heart has become fresh in such a manner, as the Basil cools the oppressed of heat.
(Gulsh. II, p. 156, 1). Ašraf χān.

څو — هونبره (or څو — هونبره) is also used adverbially, as long — as. Other correlative adverbial expressions are: ڈسی — لکه as — so, or ڈسی — چه as — so*).

§. 113.

VII. Indefinite pronouns.

The Paštō is possessed of a great number of indefinite pronouns, as many of the Interrogatives are used at the same time as indefinite.

1) څوک ṭōk, some one; any one.

As an indefinite pronoun څوک is mostly referred to persons, but also to things; it may be used absolutely or connected with a noun as adjective. Its flexion is the same as that of the Interrogative.

څوک چه ṭōk čeh signifies: any one who = he who (they — who); if a person or thing is to be made more prominent, هغه may be added, as: هغه څوک چه that one, who. Instead of څوک چه the position is often inverted to چه څوک, he — who; څوک is always put in that case, in which the Relative ought properly to stand.

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*) ڈا ڈسی dā hasē or دی ڈسی dē hasē, such a one (Lat. talis) has no corresponding interrogative (qualis) in Paštō.

پَه اَندَاز خُمَا دَ سوْز کَلَه پوْهیِږی

چَا چِه نَه دَیْ آزمَیلَیْ دَ هِجْرَان اوْر

When will he understand the measure of my burning,
Who has not tried the fire of separation.
(Gulsh. II, 156, 2) Ašraf χān.

خوْک — خوْک once or more repeated signifies: one — another (Lat. alius — alius).

هَر سَنگ وْ کُلُوخ چِه لِیدَه کیږی دَ دِ دَهر

وَاړه کَکَړَئی دِی خوْک دَ شَاه خوْک دَ گَدَا

Every stone and clod of this earth, that is seen,
Are all skulls, one of a king, another of a beggar.
(Gulsh. II, p. 5. 2.) Rahʿmān.

2) څه ṭah, something, anything; any one; some.

څه has usually reference to things, far more rarely to persons. It may be used absolutely or in connexion with a noun.

کَه څه وَایَم لَه هِجْرَان وَایَم څه لَه دِ دَرْد بِی دَرمَان وَایَم څه

If I say any thing, what shall I say of separation? what shall I say of this incurable pain? (Gulsh. II, p. 14) Rahʿmān.

کَه څه مَرْد دَیْ خو هَغه دَیْ پَه دُنیَا کښی

هَر چِه نَه لَړی حَاجَت پَه دَا دُنیَا

If there is a man in the world, surely it is that, who has no need (of any thing) in this world. (Gulsh. II, p. 9, 1.) Rahʿmān.

څه ئی تَر مړه کړه څه نَړی پَه غرّه وْ خَتَل

Some of them were killed by him, some of them ascended the mountain. (Gulsh. I, 16) Tārīχ-e-murassaʿ.

In a negative sentence, in which څه is not the subject, نَه څه must be translated by: not at all, as in such a case څه

only intensifies the negations. Similarly, when خَه in a negative sentence is used adjectively, it must be translated by: not any or none at all.

د مَسْتَانو تر لَغزِش خَه کَم نَه دَی د سَړی اِستِقَامَت پَه دَا دُنیَا

The standing of a man in this world is not at all less than the tumbling of drunken people. (Gulsh. II, p. 8) Rahi'mān.

پَه ژوندُون ئی خَه اِحْسَان رَا سَره نَه کَړ

خَه پَه کَار دَی کَه ئی کړی پَه مړِینِ مړِینِ

In (my) lifetime he has not bestowed any kindness on me; of what use is it, if he bestow it after (my) death, death? (Gulsh. II, p. 116, 3) Xavājah Muh'ammad.

After the demonstratives هَغَه, دَا etc. خَه is occasionally added to generalize more the meaning, as هَغَه خَه that (which is not nearer defined, something like that).

خَان تَه شَه وَائی هَغَه نَه کړِ هَغَه خَه وَائی دَا خَه کړِ

Thou speakest well to thyself, but doest not act well; that thou sayst and this thou doest. (Gulsh. II, p. 85, 2) H'amīd.

چه خَه signifies: any thing that, whatever (quodcunque); its position is often inverted to خَه چه.

خَه چه لَه خُولی نَه رَاوزی سَړَی پړی پَلیت شی

Whatever comes out of the mouth, by that man becomes polluted. Matth. 15, 11.

چه ئی خَه مُقَرّر کړی وُو مَنَع ئی کړَه

Whatever he had appointed (for their livelihood), he stopped.

بی خَه (without any thing) signifies idiomatically: without reason.

3) خو ṭō, some one; some.

خو — خو some one — another; خو خو, when immediately repeated, signifies: many, various, different.

خُدَای په خپل قُدرت خو که لوی خو که هَلَک کړ

نه چه هر شهر دیلّی شی یا لاهَوْر

God has made by his own power either one great or another small; Not that every town becomes Dehli or Lahore. Rah'mān.

د دِ زمکی په مَخ خو خو نَامدَاران وُو هَغه څه شُو

On the face of this earth were different famous men; what has become of them? (Gulsh. I, p. 120) Bābū Jān.

خو compounded with چَنْد (fem. خو چَنْدَه) forms an adjective, which signifies: manifold.

مُحَبَّت دَه خو چَنْدَه سَزَا رَا کړی

چه مې چَرِی دَیّ نَه چَا مَنَلی وَعْظ

By love a manifold punishment has been given to me; for when have I ever minded exhortation from any one? (Gulsh. II, p. 90, 2.) H'amīd.

خو with the following relative چه signifies: as much as, as many as, as long as; now and then چه is also dropped and only خو used in the sense given.

خو وَرځی چه دی په قَیْد وُه وَارُه ئی خِدْمَت کَاوُه

As many days as he was in prison, they all served him. (Gulsh. I, p. 177) Gulistān.

4) خِن (also written ذِن) ḍine, some.

خِن ḍine is always used with a Plural signification; it is generis com. Its Format. Plur. is خِنو ḍinō (or ذِنو). خو — خِن signifies: some — some, some — others, like خِنی — خِنی.

The same meaning as خِنِ has خِنِی ḳinī (with the emphatic ī), but with this difference, that خِنِی ḳinī remains unchanged in the Format. Plural, whereas خِنِ ḳine is formed into خِنوْ ḳinō.

دَا آدَمَ يَه اَصل وَارِه سَرَه وَصل خِنِی خِنِی بَادشَاهِی کَا خُوْک تَتَلّی

All these men are originally connected together; some, some exercise dominion, another is plundered. (Gulsh. II, p. 125) Mīrzā Xān Anṣārī.

رَنگَارَنگ بُوٹِی زرغُونَه کَا لَه خِنِی فَائِدَه سترگَه وَاخلِی لَه خِنوْ پِوْزَه

(The earth) produces variegated green plants, from some the eye draws advantage, from others the nose. Gulistān.

5) بَعْضی baʒʒē, some (Arab.).

It is only used with a Plur. signification and always referred to persons. In the Format. Plur. it either remains unaltered or is formed into بَعضوْ.

6) فَلَانَیْ falānai or پَلَانَیْ palānai (Arab.), a certain one. Instead of فَلَانَیْ the form فَلَانَا or فَلَانَه falānaḥ is also found; the feminine is فَلَانَئی falanaī or فَلَانَه falānăh.

زوْی دَ فَلَانَه دَیْ چِه دَ تَا لَه مُلَازِمَانوْ قَدِیمو نَه وُه

He is the son of a certain man, who was from among thy old servants. (Gulsh. I, p. 101). Kalīlah ō Damanah.

7) هِیڅ hīṭ, any one, something, anything.

هِیڅ may be used absolutely or connected with a noun; it has generally reference to things, but now and then also to persons. It is usually joined with a negation and signifies then: nobody, nothing, not at all. But also without a negation

هیڅ denotes often nobody, nothing, as indicated by the whole tenor of the sentence.

هیڅ is commonly used in the Singular only or with a noun in the Singular; but in poëtry the Format. Plur. هیڅو hīṭō is also met with.

هیڅ دارو ئې کولی نه شی · کوز کوز کوری حکیمان

They cannot give him any medicine; down, down look the physicians. (Gulsh. II, p. 77, 2) H'amīd.

چه باله شی کر و قر د دنیا هیڅ

هیڅ سړی به کاند فخر په دا هیڅ

As the pomp and pride of the world is called a nothing, will any man be proud of this nothing? (Gulsh. II, p. 81, 4) H'amīd.

نه پخوا تر آشنا ئې بیلتون لیدلی شوای

هیڅ بنډه د خدای به نه وه په دا کار کې

If before the acquaintance separation would be seen, no servant of God would be mixed up with this business. (Gulsh. II, p. 15, 3) Rah'mān.

چه امید په دروغجن مکاره ک په دا هیڅ هنر د هیڅو انګاره ک

Who puts his hope on a lying, deceitful woman, he makes by this foolishness a firebrand out of nothings. (Gulsh. II, p. 129, 1) Mīrzā Xān Ansārī.

§. 144.

Beside these the Paṣtō uses a number of compound indefinite pronouns.

a) Indefinite pronouns compounded with هر har (every).

1) هر څوک har ṭōk, every one; whoever; fem. هره څوک; Format. masc. هرچا.

2) هَر خُوْ har ṭō, however much or many, or هَر خُوْ چه *).

3) هَر خَه har ṭah, whatever, every thing.

4) هَر يَوْ har yau, fem. هَرَه يَوَه harăh yauăh; Format. masc. هَرَه يَوَه haraḥ yauaḥ **), Format. fem. هَرِی يَوِی harē yauē; every one. It is only used in the Singular and properly a pronominal adjective.

هَغه چه پَه يوْلَسم سَاعَت مَزدُور شَوِی وُو هَرَه يَوَه يَوَه پَيْسَه يِيَا مُونَدَه

Of those, who had become labourers at the eleventh hour, every one received one Paisā. Matth. 20, 9.

b) Indefinite pronouns compounded with بَّل baḷ, another, and نوْر nōr, another.

1) بَّل خُوْک baḷ ṭōk another, fem. بَّلَه خُوْک. Format. masc. بَّل چَا baḷ ṭā.

2) بَّل يَوْ baḷ yau, another one, fem. بَلَه يَوَه baḷăh yauăh; Format. masc. بَلَه يَوَه baḷaḥ yauaḥ, fem. بَّلِی يَوِی baḷē yauē. It is only used in the Singular and properly a pronominal adjective.

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*) هَر خُوْ is also used in an adverbial sense: how much soever; دَه هَر خُوْ is used in the sense of an adversative particle, although.

**) هَر takes also the termination aḥ for euphony's sake, in order to conform with يَوَه yauaḥ.

3) بَل څه bạl ṭah, something else, other thing.

4) نوْر څوْک nōr ṭōk, another, fem. نوْرَه څوْک; Format. masc. نوْر څوْک — نوْر څوْک; نوْرِی چَا nōr čā, and fem. نوْرِی چَا one — another; some — another.

5) نوْر څه nōr ṭah, other thing, something else.

6) نوْر هِیڅ nōr hīṭ, anybody else; anything else.

c) Indefinite pronouns compounded with کُوم or کَم.

1) کُوم څوْک or کَم څوْک any one, whoever; fem. کُومَه څوْک; Format. m. Sing. کُوم چَا.

2) کُوم یَوْ or کَم یَوْ, any one; properly a pronominal adjective and inflected in the same way as the interrogative §. 110, 4.

یه هر صورت چه وِی یَه نَا آشنَا عَالَم کښی کُذْرَان کُوم څوْک مِی بَه یَه شَه بَد حَال وَاقِف نَه وِی

Of whatever kind my livelihood may be amongst strange people, nobody will be aware of my good or bad condition (Gulsh. I, p. 168) Gulistān.

d) Indefinite pronouns compounded with هِیڅ hīṭ.

1) هِیڅ څوْک hīṭ ṭōk, usually written هِیڅوْک hīṭōk, any one; it may also be referred to things: any (thing); with a negation: nobody, nothing. څوْک only is inflected.

2) هیڅ نور hīṭ nōr (the same as هیڅ نور), any body; any (thing) else; fem. هیڅ نوره.

In the same way other indefinite pronouns or pronominal adjectives may be joined with هیڅ, as یو هیڅ (with a negation) none at all.

یو نوم دی پاتو کیږی نور به هیڅ څوک پاتو نه شی

The only thing is the name, that remains, nothing else will remain. (Gulsh. II, p. 53, 3) Xušḥāl.

e) Indefinite pronouns compounded with یو yau (one).

1) یو څو yau ṭō, some, (a number of), different. It is only used in a Plural sense and is not subject to any change for gender, number or case.

2) یو تر بله yau tar baḷah or یو د بله yau da baḷah, one after the other, or one with the other, amongst each other. It remains quite unchanged and the case, in which یو should stand, is taken up by the pronominal suffix ئی by him (her, them) or by a noun in the Instrumental.

په هر شاخ ئی د ګلبن ږ یو څو چیغی

On every branch of its rose-bush were different noises. (Gulsh. II, p. 142, 3) Kāḍim χān.

اَلقصّه پښتنو ملک د قندهار یو تر بله قسمت کړی وه حصّه د ترینو په میښ کښی د کنډ او د زمنډ واقع شوی وه یو تر بله د دوارو درونو په حمایت نه رسیده

To be short, the Afghāns had divided amongst themselves the country of Qandahār, the portion of the Tarīns had fallen between Kand and Zamand; one after the other did not come to the assistence of both brothers *). (Gulsh. I, p. 5) Tārīχ-e murassaʒ.

§. 115.

VIII. Pronominal adjectives.

Besides the pronominal adjectives, which have partly been mentioned already, the Paṣtō uses the following:

بَل bal, fem. بَلَه balăh, another **).

ټول ṭōl, fem. ټولَه ṭōlăh, all, whole ***).

جُمله jumlah, all (com.).

دواړه dvāṛah, both (com.).

ډیر ḍēr †), fem. ډیرَه ḍērăh, much. ډیر بَل ḍēr bal, fem. ډیرَه بَلَه ḍērăh balăh, many another.

نور nōr ††), fem. نورَه nōrăh, another. نور ټول, fem. نورَه ټولَه, all the rest. نور ډیر, fem. نوری ډیری many other.

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*) I. e. the two brothers did not come to the assistance of each other.

**) Also pronounced bul. It is apparently the Sansk. पर.

***) ټول is the Sindhī टोलो, society, band, Hindī टोल्. It seems to be non-ārian.

†) ډیر is the Sindhī-Hindī ढेरु, heap; very likely non-ārian.

††) نور is the Hindī अवर (Sansk. अवर following), in Paṣtō with abscission of initial a and change of v to n.

وَارِه vāṛah *), all (com.); only used in the Plural.

هَر har, fem. هَرَه harăh, every.

هَمه hamah, all (com.), only Plur.

On the flexion of جُمله, دواړه, واړه and هَمه see §. 90; the others are regular adjectives and inflected according to their several terminations.

VI. Section.

The Verb.

§. 116.

I. Formation of the verbal themes.

We have seen already (§. 14), that the Infinitive of all Paṣtō verbs terminates in ạl and is, properly speaking, a verbal noun. The Infinitive as such does therefore not exhibit the root of the verb, this must be looked for in the Imperative, which alone contains the pure base of the verb.

It cannot be seen therefore from the Infinitive as such, of what class a verb is, but only from its signification.

There are three classes of verbs in Paṣtō, viz: intransitive (or neuter), transitive (or active) and causal verbs.

1) Intransitive or neuter verbs.

According to their formation we must distinguish three classes of intrans. verbs:

a) Such as add to the verbal theme itself the Infinitive termination ạl, as: خټل χat-ạl, to ascend, وتل vat-ạl, to issue, مړل mṛ-ạl, to die.

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*) واړه is the Sansk. सर्व, (Hindī सारा), by the medium of the Zendic haurva (Paṣtō au = ō = v).

b) Such, the theme of which ends in -ēd and which retain this through all the tenses and moods. These are of two kinds; they are either primitive neuter verbs (with a passive form), or they are originally derivative verbs (as mentioned under c), the nominal theme of which has either become obsolete or which have become primitive verbs by usage. We shall therefore call them primitive intransitive verbs, ending in -ēd-. There is a great number of them, e. g. بهيدل bah-ēd-ạl, to flow (Sindhī वहणु), څکيدل ṭk-ēd-ạl, to crawl; وېريدل vēr-ēd-ạl, to be afraid (وېره vērăh, fear).

c) Proper derivative verbs, which are compounded of a substantive or adjective and the verbal theme of which necessarily ends in -ēd, as: بدلېدل badal-ēd-ạl, to be changed (from بدل subst., change), خبرېدل χabar-ēd-ạl, to be informed (from خبر s., information). In this way from most adjectives and from a great number of substantives derivate verbs are formed, which are quite peculiar to the Paṣtō. It is to be noticed, that those adjectives, which in the feminine shorten ū and ō to a (§. 86), are subject to the same vowel-change before the termination -ēd, as زړېدل zaṛ-ēd-ạl, to become old, from زوړ zōṛ (fem. زړه zaṛ-ăh); رندېدل ṛand-ēd-ạl, to become blind, from روند ṛūnd (fem. رنده ṛand-ăh). In the same way some other adjectives, which retain ō in the feminine, shorten it to a before the termination -ēd, as رغېدل raγ-ēd-ạl, to get better, to become healthy, from روغ (fem. روغه rōγ-ăh). The monosyllabic adjectives however, which contain the vowel ī, retain the same before the termination -ēd, as تريخېدل trīχ-ēd-ạl, to become bitter, from تريخ (fem. ترخه tarχ-ăh); تريوېدل trīv-ēd-ạl, to become sour, from تريو trīv (fem. تروه tarv-ăh).

When the substantive or adjective ends in a vowel or in aḫ, ăh, compositions are generally avoided and the auxiliary verb کېدل kēd-aḷ, to be made, is employed, to make up the idea of a derivative verb, as: اُودهٕ کېدل ūdaḫ kēd-aḷ, to be made asleep, to go to sleep; ستړی کېدل staṛai kēd-aḷ, to become tired; لګیا کېدل lagiā kēd-aḷ, to be applied. But such like forms are also found (especially in poëtry), as: تیږېدل tēr-ēd-aḷ, to be sharpened (from تیږه tēr-aḫ, sharp), not to be confounded with تېرېدل tēr-ēd-aḷ, to pass, from تېر passed; پېدا ئېدل paidā-ēd-aḷ, to be created, from پېدا; لوئېدل lōy-ēd-aḷ, to become great, from لوی; وادېدل vād-ēd-aḷ, to be married, from وادهٕ vādaḫ, marriage (besides وادهٕ کېدل vādaḫ kēd-aḷ).

With reference to the last two classes of intrans. verbs ending in ēd-aḷ *), there can be hardly a doubt, that the termination -ēd constitutes a verb by itself. The Imperative (Present, Subjunctive and Future) of these verbs ends, as we shall see hereafter, in ēž- (-ēǧ-). This verbal termination -ēž- (-ēǧ-) is apparently nothing else but the Sindhī verb किजणु ki-ǰ-aṇu, to be made, the passive of करणु, to make (instead of किर्जणु kir-ǰ-āṇu or कर्जणु kar-ǰ-aṇu), r having been elided before the palatal ǰ (the sign of the passive). When the verbal theme kiǰ- is added to the noun, an elision of k takes place according to a common Prākrit rule, so that iǰ = ež remains. In the Infinitive (as in the Imperfect) -ež (= kež) has been hardened to -ēd-aḷ (= kēd-aḷ). But the Sindhī itself changes frequently ǰ to dy, which in Paṣtō has become simple d. Thence it comes, that it may be optionally said in Paṣtō: وادهٕ کېدل and وادېدل, because both are identical in form and signification.

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*) At the first look one might be tempted, to compare the Paṣtō ēd-aḷ with the Persian termination īdan, as the Persian also forms its derivative verbs by means of this termination. But this termination īdan is dropped in Persian in the Imperative and Present, whereas in Paṣtō it is retained throughout. About the Persian Infinitive termination see §. 125, 4, note.

In the same way the primitive intransitive verbs ending in -ēd are to be explained, though now in most cases it cannot be shown, how they are compounded. But also with reference to these the Sindhī gives us a hint. In Sindhī many intransitive verbs take the passive termination जणु j-aṇu, without any change in signification; similarly in Paṣtō some intrans. verbs have still two terminations, one in ạl and one in ēd-ạl, as: درومَل drūm-ạl or درومِيدَل drūm-ēd-ạl, to go.

§. 117.

2) Transitive verbs.

The theme of most trans. verbs ends in a consonant (or even in a conjunct consonant), more rarely in a semivowel; e. g. مُوندَل mūnd-ạl, to obtain; کښَل kṣ-ạl, to draw (instead of کِښَل kiṣ-ạl); نِيوَل nīv-ạl, to take; وَيَل vay-ạl, to speak.

All trans. verbs end in ạl, with the exception of three, which end in -ēd-ạl; these are: آورِيدَل āvrēd-ạl (آرِيدَل ārvēd-ạl) to hear, بلوسِيدَل blōsēd-ạl, to annoy and پُښتِيدَل puṣtēd-ạl, to ask. Their formation is curious, as the termination -ēd- cannot be considered as an integral part of the verbal theme, because it is dropped again in the Imperative.

Many verbs are considered as transitive in Paṣtō, which we are wont to look upon as intransitive; e. g. خَندَل χand-ạl, to laugh; ژَړَل žaṛ-ạl, to lament; دَنګَل dang-ạl, to jump etc.

§. 118.

3) Causal verbs.

Nearly from every intransitive or transitive verb a causal may be formed, by adding the termination -av-ạl to the verbal theme.

A) From intrans. verbs the causal is formed in the following way:

a) Those intrans. verbs ending in ạl, which do not change the final consonant in the Imperative, simply add the termination -av-ạl to the verbal theme, after dropping the Infinitive termination ạl, as:

تشِل tṣ̌-ạl, to flee, Imper. تشِه tṣ̌-ah, caus. تشِوَل tṣ̌-av-ạl, to make flee.

درِبَل drab-ạl, to fall in, Imper. درِبَه drab-ah, caus. درِبَوَل drab-av-ạl, to make fall in, to pull down.

b) But those intrans. verbs, which in the Imperative change the verbal theme, add the causal termination -av-ạl to the theme thus changed, as:

آلوَتَل ālvat-ạl, to fly, Imper. آلوزَه ālvaz-ah; caus. آلوزَوَل ālvaz-av-ạl, to cause to fly.

خِتَل χat-ạl, to ascend, Imper. خِیژَه χēž-ah; caus. خِیژَوَل χēž-av-ạl, to cause to ascend.

کِشِیناستَل kṣ̌ē-nāst-ạl, to sit down, Imper. کِشِینَه kṣ̌ē-n-ah; caus. کِشِینَوَل kṣ̌ē-n-av-ạl, to make sit down.

c) Those intrans. verbs, the theme of which ends in -ēd-ạl, be they primitive or derivative, drop -ēd-ạl before the termination -av-ạl, as:

رغِیدَل rɣaṛ-ēd-ạl, prim. verb, to wallow, caus. رغِیرَوَل rɣaṛ-av-ạl, to make wallow.

وورِیدَل vōr-ēd-ạl, prim. verb, to rain, caus. وورَوَل vōr-av-ạl, to cause to rain.

مَاتِیدَل māt-ēd-ạl, derivat. verb, to be broken (مَات), caus. مَاتَوَل māt-av-ạl, to break.

B) Transitive verbs add the caus. termination -av-ạl to the verbal root, as exhibited in the Imperative. Those verbs however, which lengthen a in the Imperative, shorten it again before the caus. termination. E. g.

خَنْدَل χand-ạl, to laugh, Imper. خَانْدَه χānd-ah; caus. خَنْدَوَل χand-av-ạl, to make laugh.

آورېدل āvrēd-ạl, to hear, Imper. آوره āvr-ah; caus. آورول āvr-av-ạl, to cause to hear.

لوستل lvast-ạl, to read, Imper. لوله lval-ah; caus. لولول lval-av-ạl, to make read.

Defective verbs, which substitute in the Imperative another verbal root, form their causal, as far as it is used, from the Infinitive, as:

آغستل āγust-ạl, to clothe, Imper. آغنده āγund-ah; caus. آغستول āγust-av-ạl, to cause to clothe.

يښل yaš-ạl, to place (not used in the Imper.), caus. يښول yaš-av-ạl, to cause to place.

In the formation of the causal verb too the Paṣtō has had recourse to a composition and totally abandoned the old causal formation, the remnants of which we still find in the Sindhī — Hindī and in the Persian (ā, ān). The causal termination -av-ạl is nothing else but the verb کول kav-ạl, to make, to do, initial k being elided (as in the case of کېدل), when added to a verbal theme. This may be clearly seen from the circumstance, that the form -av-ạl is generally not added to such nouns, which end in a vowel or ạh and ăh, but in this case the full form کول kav-ạl is used, as: فنا کول fanā kavạl, to destroy, وعده کول vaʒdăh kav-ạl, to make a promise; but we find also وادول vād-av-ạl, to cause to marry (cf. 116, 1, c).

The etymology of کول seems to be the following. We have in Paṣtō two verbs, which are quite identical in signification, کړل kṛ-ạl and کول kav-ạl, to make, to do. کړل is the Sindhī **करण**, Pers. کردن (Sansk. **कृ**); in Sindhī already r may be dropped, as **कजि** ka-je, do thou (for ṛ may be also dissolved into a in Prākrit),

and so it has been likewise elided in Paṣtō, so that ka-ạl stands for kṛ-ạl. For euphony's sake v is inserted = ka-v-ạl*).

There is also a number of pure causals in Paṣtō, i. e. such verbs, which are only preserved in the causal form, as: آچَوَل āč-av-ạl, to throw, لَمسَوَل lams-av-ạl, to instigate etc.

The Paṣtō is no longer possessed of a proper passive voice, but must have recourse to a composition, like the Persian, as will be seen in its proper place.

§. 119.

4) Verbal prefixes.

With primitive verbs prefixes (prepositions or adverbs) may be connected, as in Persian, which more or less modify the original signification of a verb. The prefixes, as a rule, quite coalesce with the verb, but some of them may again be separated from the verbal root in some tenses (by the interposition of the negative adverb نَه, not, or a pronominal suffix, see §. 171). These prefixes are:

آ, Sansk. आ, to, as: آرِيدَل ā-rv-ēd-ạl, to hear (आ + श्रु); inseparable prefix.

آل āl, only joined to وَتَل, to come out, as: آلوَتَل āl-vat-ạl, to fly; caus. آلوَزَوَل āl-vaz-av-ạl, to make fly; inseparable prefix. Its etymology is obscure.

بِيَا biā, again, only joined to مُونَدَل, to get, as: بِيَامُونَدَل biā-mūnd-ạl, to get, to recover; separable prefix (Pers. بَاز, Sansk. पश्चात्).

پرَا prā, only used in پرَانَتَل prā-nat-ạl, to loosen, to open. Pers. فَر, پَر or فَرَا, Zend fra, Sansk. प्र. Inseparable prefix.

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*) Similarly نِيوَل nī-v-ạl, to take, Sindhī निअणु ni-aṇu (Sansk. नी).

پرې prē (also written پر), as: پرېږدل prē-žd-ạl, to give up; پرېښودل prē-šōd-ạl or پرېښول prē-šv-ạl, to give up *), پرېکول prē-kav-ạl, to cut, so sever; پرېوتل prē-vat-ạl, to drop, to fall down. پرې corresponds to the Persian فرِی (فر), Zend fra, Sansk. प्र, on, onward. Separable prefix.

جار jār, back, only used in the two verbs: جاروتل jār-vat-ạl, to return and جارېستل jār-yasṭ-ạl, to turn or bring back. It has already so thoroughly coalesced with the verbal root, that in the Imperative the prefix و may be used with these verbs. Its etymology is obscure. Inseparable prefix.

کښې (کښ) kṣē or only کې kē, in. It is joined to verbs denoting to sit, to put, as: کښېناسل kṣē-nās-ạl, to insert, to implant, کښېږدل kṣē-žd-ạl, to put down, کښېناستل kṣē-nāst-ạl, to sit down. Separable prefix.

ن n, in, as: نغوتل n-γvat-ạl, to attend to; نجتل n-jat-ạl, to thrust in, etc. It corresponds to the Sansk. नि, Persian ni (na, nu); in Paṣtō final i of ni has been dropped. Inseparable prefix.

ننه nana, within (adv.), only used with the two verbs ننوتل nana-vat-ạl, to enter and ننېستل nana-yast-ạl, to insert, to introduce. It is perhaps a mutilation of the Sansk. अन्तर् (Pers. اندر). Separable prefix.

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*) All these verbs literally signifiy: to put away.

وُ vŏ, as: وُرغَلَل vŏ-raγl-ạl, to come (instead of وُراغلَل) *); وُشكَل vŏ-šk-ạl, to draw out (= شكَل). This prefix, which is used only in a few verbs, corresponds to the Persian اُ, اُو (as اُفتَادن) فَ (فُ) or اَف, Pārsī ō (ava), Zend aivi (aibi), Sansk. अभि (on, towards). Inseparable prefix.

Like the preceding prefixes the pronouns رَا (to me, to us), دَر (to thee, to you) and وَر (to him, her, them) are also joined to verbs, forming thereby a sort of compound verb, as: رَاكَوَل rā-kav-ạl to make to me = to give (to me), دَرْكَوَل dar-kav-ạl, to give to thee, وَرْكَوَل var-kav-ạl, to give to him, her, them. Some verbs, compounded with رَا and وَر have already received a fixed signification, without special reference being had to the pronoun, as: رَاتلَل rā-tl-ạl, to come (literally: to go to me), رَاغلَل rạ-γl-ạl, to come (to go to me); وَرْتلَل var-tl-ạl, to go (to go to him, them), وَرْغلَل var-γl-ạl, to go (to him, them); رَانيوَل rā-nīv-ạl, to seize (to take to me); رَاوِرَل rā-vṛ-ạl, to bring (to me, us); رَاوَسْتَل rā-vast-ạl, to bring here (to me, us), وَروَسْتَل var-vast-ạl, to bring or send there (to him, them). In the modern language رَا and وَر are thus frequently prefixed to verbs, to indicate the direction, as: رَاوَتَل rā-vat-ạl, to come out (in this direction), وَرخَتَل var-χatạl, so ascend (there, in that direction).

*) Not to be confounded with وَرْغلَل var-γl-ạl, to go (to him, them etc.).

§. 120.

II. Formation of the Imperative.

The root of the Paṣtō verb, as noticed already, must be sought for in the Imperative, which exhibits the pure verbal theme. From the Imperative is derived the Present, the Subjunctive Present and the Future.

The Paṣtō Imperative has only two persons, the II. pers. Sing. and the II. pers. Plural. The II. pers. Sing. is formed by the termination ah, the II. pers. Plural by the termination aī*). Instead of aī the termination ānṛaī, which corresponds somewhat more to a Precative, is also now and then met with, before which the final consonant of the verbal root must be dropped, as: وَاخَانړئی v-āχ-ānṛaī, take ye, please to take, instead of وَاخلئی v-āχl-aī, from آخستل āχist-ạl; وکانړئی vŏ-k-ānṛaī, do or make ye, instead of وکوئی vŏ-kav-aī. This termination however is only found in transitive verbs. The origin of this termination is doubtful, as the cognate idioms offer no analogies.

Both these terminations, ah and aī are added to the root of the verb, after the Infinitive affix ạl has been dropped, as:

تښتل tṣ̌-ạl, to flee, Imper. Sing. تښته tṣ̌-ah, Plur. تښتئی tṣ̌-aī.

اَنګیړل angēr-ạl, to suppose, Imper. Sing. اَنګیړه angēr-ah, Plur. اَنګیړئی angēr-aī.

But as the formation of the Imperative is subject to a great many irregularities, as in Persian, we must enter into particulars.

§. 121.

A. The Imperative of intransitive verbs.

1) Primitive verbs ending in ạl.

These verbs we have to divide into the following classes:

a) Such, as do not change the verbal theme in the Imperative. They are proportionally few in number, as:

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*) The Paṣtō has preserved the old Prākrit termination of the Sing. a, whereas in the modern Indian vernaculars it has been dropped

درَبَل drab-ạl, to fall in, Imp. دَرَبَه drab-ah.

دُرُومَل drūm-ạl, to go, Imp. دُرُومَه drūm-ah.

ٹَمْلَل ṭaml-ạl, to lie down, Imp. ٹَمْلَه ṭaml-ah.

سَهَل sah-ạl, to endure, Imp. سَهَه sah-ah.

مِرَل mṛ-ạl, to die, makes so far an exception, that the cerebral r is changed to a dental, Imp. مَرَه mr-ah.

b) Those verbs, the theme of which ends in ت, change the same in the Imperative to ز, as:

وَتَل val-ạl, to come out, Imp. وَزَه vaz-ah (وُزَه vuz-ah). Similarly the compounds of وَتَل, as:

آلوَتَل āl-val-ạl, to fly, Imp. آلوَزَه āl-vaz-ah.

پِرِيوَتَل prē-vat-ạl, to fall down, Imp. پِرِيوَزَه prē-vaz-ah.

جَارُوَتَل jār-vat-ạl, to return, Imp. جَارُوزَه jār-vaz-ah.

An exception from this rule is:

خَتَل χat-ạl, to ascend, Imp. خِيژَه χēž-ah.

This verb however is shortened from the Persian خاستَن and has therefore in the Imperative likewise recourse to the Persian Imper. خِيز, with transition of ز to ژ.

The following verbs are irregular and cannot be brought under any rule:

چَاوِدَل čāvd-ạl, to split, Imp. چَوَه čav-ah.

سوَل sv-ạl, to burn, Imp. سوَخَه svaḳ-ah (or سوَزَه svaz-ah).

This verb (Sindhī जलणु, Sansk. ज्वल्) recurs to the Persian Imper. سُوز (سُوختَن).

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already (with the exception of the Sindhī). The Plur. termination aī corresponds to the Prākrit ha, Sansk. घ, Sindhī and Hindī ō.

شَوَل šv-ạl, to go, to become (Pers. شُدَن), Imp. ـَشَه š-ah, with ejection of the semivowel v, instead of ـَوَشو šv-ah.

كَشِيناَستَل kšē-nāšt-ạl, to sit down, Imp. كَشِينَه kšē-n-ah. (Pers. نِشِسْتَن ni-šistan, Sans. ni-ṣad).

§. 122.

2) Verbs ending in ēd-ạl.

a) Primitive verbs.

These form the Imperative by changing -ēd to ēž (ēǵ), to which the personal terminations are added, as:

رَبِرِيدَل rabṛ-ēd-ạl, to be perplexed, Imp. رَبِرِيرَه rabṛ-ēž-ah, Plur. رَبِرِيرَئی rabṛ-ēž-aī.

That the termination -ēd-ạl is originally a separate verb (= كِيدَل), as shown in §. 116, is further seen from the circumstance, that a certain number of primitive verbs ending in -ēd-ạl drop the termination ēž (ēǵ) again in the Imperative (and consequently in the Present, the Subjunctive Present and the Future). These are:

أُورِيدَل ōr-ēd-ạl, to rain, Imp. ـَأُورَه ōr-ah.

أُوسِيدَل ōs-ēd-ạl, to exist, to dwell, Imp. ـَأُوسَه ōs-ah.

بِرِيشِيدَل brēš-ēd-ạl, to glitter, Imp. بِرِيشَه brēš-ah.

پَاخِيدَل pāṭ-ēd-ạl, to rise, Imp. ـَپَاخَه pāṭ-ah.

پَائِيدَل pā-ēd-ạl, to remain, Imp. ـَپَايَه pay-ah.

تَشتِيدَل taṣt-ēd-ạl, خَشتِيدَل ṭaṣt-ēd-ạl } to flee; Imp. ـَتَشتَه taṣt-ah, ـَخَشتَه ṭaṣt-ah.

خَتخيدَل ṭaṭēd-ạl, to leek, Imp. خَاخَه ṭāṭ-ah *).

رغَيرِيدَل rɣaṛ-ēd-ạl, to wallow, Imp. رغَيرَه rɣaṛ-ah.

رِيرِيدَل rēžd-ēd-ạl, to vibrate, Imp. رِيرَه rēžd-ah.

زغَليدَل zɣal-ēd-ạl, to run, Imp. زغَلَه zɣal-ah.

زِيزِيدَل zēž-ēd-ạl, to be born, Imp. زِيزَه zēž-ah.

غُرزِيدَل ɣurz-ēd-ạl, to leap, Imp. غُرزَه ɣurz-ah.

گِرزِيدَل girz-ēd-ạl, to go about, Imp. گِرزَه girz-ah.

لوَرِيدَل lvaṛ-ēd-ạl, to be severed, Imp. لوَرَه lvaṛ-ah.

وَرزِيدَل varzēd-ạl, to fly, Imp. وَرزَه varz-ah.

يَشيدَل yaš-ēd-ạl, to bubble, Imp. يَشَه yaš-ah.

But all primitive verbs ending in -ēd-ạl, may drop the termination -ēd (i. e. kēd-ạl), when the action is only generally referred to or not actually occurring in the presence of the speaker. But when the action is represented as occurring actually in the presence of the speaker or when it has a proximate application, the termination -ēd- (ēž-)must be used, the verbs exhibited in the preceding list alone being excepted.

b) Derivative verbs.

These form their Imperative either like the primitives, by changing -ed- to ēž- (ēg). This, as a rule, is the case, when the negation مَه lest (ne) be joined with the Imperative; but this form of the Imperative is also used in the absense of مَه, especially in the more modern levelling language. Or they dissolve themselves into their constituent parts and join to the noun (substantive or adjective) the Imperative of the auxiliary verb شوَل, to become,

*) خَتخيدَل lengthens the short root-vowel in the Imperative.

namely شَه šah, Plur. شَئی šaī, which is substituted for کیږَه kēž-ah, which is not in use. (§. 164). E. g.

بَدَلیدَل badal-ēd-ạl, to be changed, with مَه (ne): مَه بَدَلیږَه mah badal-ēž-ah, be not changed; else: شَه بَدَل badah šah, Plur. بَدَل شَئی badal šaī (from بَدَل s. m. change).

زَړیدَل zaṛ-ēd-ạl, to become old, with مَه: مَه زَړیږَه mah zaṛ-ēz-ah, Plur. مَه زَړیږَئی mah zaṛ-ēž-aī, do not become old; else: زوړ شَه zōṛ šah masc., زَړه شَه zaṛ-ăh šah, fem., become old; Plur. زَاړه شَئی zāṛah šaī, زَړی شَئی zaṛē šaī, fem., become ye old.

According to §. 124 the use of the Imperative prefix وُ vŏ is not allowed in these cases.

It is understood, that the adjective, with which the derivative verb is compounded, must agree with its subject, as implied by the auxiliary verb, in gender and number. But also substantives, when ending in a consonant, are often treated as adjectives (especially in poëtry) and may assume a feminine termination (ăh), as:

لَه دی کُونی شَه مَعلوم چه شاهزَادَه دَئ

Bahrām, V. 389. د زړه حَال ئی کړه مَعلوم تر شَه خَبَړه

From this finger-ring it became known, that he is a prince;
Make known the state of his heart, become acquainted therewith!

Many derivatives, especially those, which are compounded with a substantive, only use the termination -ēž-ah in the Imperiative, i. e. they are quite treated as primitive verbs, as: ویرِیدَل vēr-ēd-ạl, to be afraid (from ویرَه vērăh, fear); خَارِښتیدَل χārišṭ-ēd-ạl, to itch (from خَارِښت, the itch); پوهیدَل pōhēd-ạl, to be informed, to understand (from پوهَ, knowing, adj.), but the Imperative پوهَ شَه is also in use. Usage alone is herein a sure guide.

§. 123.

3) Defective verbs.

There is a number of defective verbs, which substitute a different root in the Imperative (and partly also in the other tenses), whereby the conjugation of the verb is rendered somewhat complicate. These are:

تلل tl-ạl } to go. Imp. ځه ḍ-ah, which is to be referred to the
لاړل tār-ạl } Hindī जाना, to go. From the (obsolete) theme لاړ comes the Imperative لاړ شه lāṛ šah, be gone (لاړ participle praeterite, gone). The Imperative of شول with the prefixed pronoun ور var is also substituted for any of these roots, as: ور شه var šah, go (to him etc.), Plur. ور شئ var šaī.

The compounds of تلل are treated in the same way, as: راځه rā-ḍah, come ورځه go (to him etc.), or راشه*) rā-šah, come, ورشه var-šah, go; درځم dar ḍ-am, I come to thee, or درشم dar šam.

ځملاستل ṭamlāst-ạl
ځملل ṭaml-ạl } to repose, Imp. ځمله ṭaml-ah.
ملاستل mlāst-ạl

راغلل rā-ɣl-ạl }, to come (to go to me), Imp. راځه rā-ḍ-ah or
ورغلل vŏ-raɣl-ạl } راشه rā-šah.

رغړېدل rɣaṛ-ēd-ạl }
رغښتل rɣašt-ạl } to wallow, Imp. رغړه rɣaṛ-ah.

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*) Instead of راشه we find often راپشه rá-ešah, with euphonic inserted e.

زغاستل zγāst-ạl
زغاښتل zγāṣt-ạl
زغاليدل zγal-ēd-ạl
} to run, Imp. زغله zγal-ah.

زوول zōv-ạl
زېږيدل zōž-ēd-ạl
} to be born, Imp. زېږه zēž-ah.

کښيناستيدل kṣē-nāst-ēd-ạl
کښيناستل kṣē-nāst-ạl
} to sit down, Imp. کښينه kṣē-n-ah.

لوړيدل lvaṛ-ēd-ạl
لوښتل lvuṣt-ạl
} to be severed, Imp. لوړه lvaṛ-ah.

نښتل nṣat-ạl
نښلل nṣal-ạl (obsolete)
نښليدل nṣal-ēd-ạl
} to stick to, Imp. نښله nṣal-al / نښليږه nṣal-ēz-ah

§. 124.

The Imperative prefix ؤ vŏ.

The prefix ؤ vŏ, وُ*) voh is usually (but not necessarily) put before the Imperative, as in Persian بِ, which, though short,

*) It is difficult to say, what the etymology of this prefix is We believe, that the prefix of the Imperative is not identical with the prefix of the Imperfect and Aorist, though it outwardly quite coincides with it (as also in Persian). The prefix of the Imperative seems to have sprung from the Sanskrit भाव्य, Pers. بایستن. The Pārsī from is ba, with which the Paṣtō is closely connected; بِه is a later pronunciation, which, according to the sequence of the vowels, is often pronounced bu (بُګو bu-gū, say, not بِګو bi-gū); Cf. §. 133, note.

attracts the accent, wherever possible *), as: ʼוכער vŏ kṛ-ah, do, ʼוקוה vŏ kav-ah, make, but ʼותשתה vŏ tášt-ah, flee! When a verb commences with long a, the prefix ʼו coalesces with it to v-ā, as: ʼוואלוזה v-ālvaz-ah, fly, from אלוזל āl-vaz-al; before the other initial vowels ʼו is preserved, as: ʼואכיער eš axĕr-ah, plaster, from אכיערל to plaster.

With some verbs however the prefix ʼו is never used; these are:
אוסעדל ōs-ēd-al, to remain, exist, Imp. אוסה ōs-ah.
טאמלל ṭáml-al, to lie down, Imp. טאמלה ṭaml-ah.

All verbs, which are compounded with a prefix**) (§. 119), do not take the prefix ʼו, as: כאפענה sit, נאנוזה nana-vaz-ah, come in. The verbs compounded with the prefixes אַ, אַר, גאר and ן are alone excepted, as the language no longer treats them as prefixes, but as an integral part of the verbal root. When the pronouns זאַ, זער and זיר retain strictly their pronominal signification, they do not affect the verb in any way and the prefix ʼו may be used as with any other primitive verb, but when זאַ and זיר have given up their strict pronominal signification, they are considered as (separable) prefixes and the use of the prefix ʼו is prohibited, as: ʼוזאַ כער rā-kṛ-ah, give, זאַ קומ rā-ḳ-ah, come (זאַ שטה).

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*) When the verb contains two short syllables, the accent is drawn on ʼו, but when a syllable of the verb is long (by nature or position), the accent is laid upon that.

**) When נאָ, lest, is used with the Imperative, the prefix ʼו is strictly excluded, as two prefixes cannot be admitted in the Imperative; the Imperative of the Passive makes an exception from this rule, see §. 171.

Derivative verbs, when forming the Imperative by ēž-ah, do generally not take the prefix وُ, but those, which are already treated as primitives (especially those compounded with substantives) may take it, as they are no longer considered as derivatives in this case.

§. 125.

B. The Imperative of Transitive verbs.

We may here distinguish the following classes:

1) This class, which comprises the greatest number of the regular trans. verbs, forms the Imperative by adding the personal terminations to the last radical, which is either a consonant or a semivowel, verbs ending in t or d alone being excepted. As:

خُشَل ṭš̌-ạl, to drink, Imp. وُخُشَه vŏ-ṭš̌-ah.

خُكُونْدَل ṭkūnḍ-ạl, to pinch, Imp. وُخُكُونْدَه vŏ ṭkūnḍ-ah.

زغَمَل zɣam-ạl, to bear, Imp. وُزغَمَه vŏ zɣam-ah.

An exception from this rule makes:

خوَرَل χvaṛ-ạl, to eat, Imp. وُخُورَه vŏ χūr-ah.

2) This class differs from the preceding by lengthening short a in the Imperative. They are all monosyllabic verbs, the number of which is fixed. The most common are:

خَنْدَل χand-ạl, to laugh, Imp. وُخَانْدَه vŏ χānd-ah.

زَنگَل zang-ạl, to swing, Imp. وُزَانگَه vŏ zāng-ah.

غَيَل ɣap-ạl, to bark, Imp. وُغَايَه vŏ ɣāp-ah.

ژَرَل žaṛ-ạl, to lament, Imp. وُژَارَه vŏ žāṛ-ah.

لَنبَل lamb-ạl, to wash, Imp. وُلَانبَه vŏ lāmb-ah.

وَيَل vay-ạl, to speak, Imp. وُوَايَه vŏ vāy-ah.

3) This class comprises those verbs, the last (single) radical of which is ت. This is changed in the Imperative partly to ز, partly to غ, partly to ژ and partly to ر; usage alone can guide

as to the change of the final letter but is not quite fixed, as in some verbs the orthography is vacillant.

(بۆتَل) see بۆتَل §. 127, to lead, Imp. بۆزَه bōz-ah (§. 128).

پرانَتَل prā-nat-ạl, to open, Imp. پرانَخَه prā-naḍ-ah.

میتَل mīt-ạl, to piss, Imp. وِ میژَه vŏ mīž-ah.

نغوَتَل nγvat-ạl, to attend to, Imp. وُ نغوَژَه vŏ nγvaž-ah.

Exceptions from this rule are:

سَاتَل sāt-ạl, to preserve, Imp. وِسَاتَه vŏ sāt-ah.

نَتَل nat-ạl, to pillage, Imp. وُ نَتَه vŏ-nat-ah.

Both these verbs preserve final t in the Imperative.

Irregular is:

نجَتَل nj̆at-ạl, to stick in, Imp. وُ نجَنَه vŏ nj̆an-ah, which changes final t to n.

4) This class comprises those verbs, the final radical of which is d; this is altogether dropped in the Imperative. The three trans. verbs, ending in -ēd-ạl, drop likewise the whole termination -ēd in the Imperative.

آورِیدَل āvr-ed-ạl, to hear, Imp. وَاورَه v-āvr-ah.

بلوسیدَل blōs-ēd-ạl, to afflict, Imp. وُ بلوسَه vŏ blōs-ah.

پشتیدَل pušt-ēd-ạl, to ask, Imp. وُ پشتَه vŏ pušt-ah.

اُودَل ūd-ạl, to weave, Imp. وُ اُووَه vŏ ū-v-ah *).

پیژَندَل pēžand-ạl, to recognise, Imp. وُ پیژَنَه vŏ pēžan-ah.

رَودَل raud-ạl, to reap, Imp. وُرَوَه vŏ rav-ah.

نغرَدَل nγarḍ-ạl, to swallow, Imp. وُ نغرَه vŏ nγaṛ-ah.

*) With euphonic inserted v.

Some verbs however retain final d, as:

خَنْدَل χand-ạl, to laugh, Imp. وُ خَانْدَه vŏ χānd-ah.

شَنْدَل šand-ạl. to give, Imp. وُ شَنْدَه vŏ šand-ah.

بلوْدَل blōd-ạl, to abrade, Imp. وُ بلوْدَه vŏ blōd-ah.

Irregular is:

مُوندَل mūnd-ạl, to obtain, Imp. وُ مُومَه vŏ mūm-ah.

It is a curious phenomenon, that the verbs ending in final d drop it, as a rule, in the Imperative. But on nearer investigating the verbs in question we find, that this final d is originally not a constituent part of the verbal root, but that dạl, ēdạl is a verbal affix similar to the Persian Infinitive termination dan (tan) ī-dan*), which in Paṣtō has come into use with a small number of verbs. For instance آورِيدَل āvr-ēd-ạl (properly آرِيدَل ārṿ-ēd-ạl) to hear, corresponds to the Sansk. आ + श्रु ā-šru (š being first changed

*) Vullers (Institutiones Linguae Persicae, §. 219) identifies the Persian termination tan, dan, with the affix of the Sansk. Infinitive तुम्. But it would be really wonderful, if this Sansk. Infinitive affix, which has been dropped as well in Paṣtō as in all the Prākrit tongues of India (the old Infinitive ending in तुम् being now replaced by the verbal noun ending in ana, Sindhī aṇu, Marāṭhī aṇē, Hindī nā, Paṣtō ạl), would have been preserved in Persian. The fact, that the Paṣtō, the oldest intermediate language between the Indian and Irānian family of languages, no longer knows the Infinitive affix तुम्, speaks very strongly against such a supposition. It would be further a very curious and inexplicable phenomenon, that the Persian should form its Preterite from the Infinitive, by dropping of the Infinitive termination only an (and not the whole affix). How should in this wise a Preterite be formed in an Ārian language, the general laws of which have been laid down by the Sanskrit? But we believe, that this difficulty is easily solved. The Persian Infinitive termination dan (tan) īdan does not correspond to the Sansk. Infinitive affix तुम्, but is the affix of the Preterite passive, which in the neuter (tam, तं) forms verbal nouns, like the affix अन (see, Benfey, Sansk. Gr. §. 333. I, 1. a). This will easily explain, why in the Preterite of the Persian the termination an is dropped and d (t), īd is or must be retained.

to h and then elided); بلوسيڈل (commonly بلوڈل) to touch, abrade, is identical with the Hindhī बिलोना (Sindhī more original बिलोडणु, Sansk. विलोडन); s is a euphonic insertion and -ēd-aḷ = Persian īdan (whereas in the form بلوڈل d is preserved in the Imperntive, because d is radical there); پُشتيڈل puṣt-ēd-aḷ, to ask (Sindhī पुछणु, Sansk. पृच्छ्, Persian پُرسيدن purs-īdan. Similarly اُوڈل, to weave, Pers. آويدن, Sansk. ऊय् (Sindhī उणणु, Hindī बुनना); رَوڈل, to reap (Paṣtō لُو, Sansk. लू (l = r); لَوڈل laud-aḷ, to utter, Sindhī लवणु, Sansk. लप् (p = b = v). پيڑندل, to recognise, Hindī पहचान्ना (pahčān-nā), Sansk. प्रतिज्ञान; نگيرڈل, to swallow, Hindī निगलना, Sansk. नि + गॄ.

5) This class comprises those verbs, the last two radicals of which are ست st. But these consonants are dropped and l substituted in their lieu.

آخستل āχist-aḷ, to take, Imp. واخلہ v-āχl-ah.

راوستل rā-vust-aḷ, to convey (to me), Imp. راولہ rā-vul-ah.

سکستل skust-aḷ, to shear, Imp. وُ سکُلہ vŏ skul-ah.

لوستل lvast-aḷ, to read, Imp. وُلولہ vŏ lval-ah.

Irregular are:

آغستل āγust-aḷ, to dress, Imp. واغندہ v-āγund-ah, which points to the Persian آغندن, whereas the form آغستل corresponds to the Persian آغستن.

لوّستل lavast-aḷ, to disperse, Imp. وُ لوّنہ vŏ lávan-ah.

The formation of this Imperative is difficult to explain, the more so, as the etymology of most of the verbs alleged is more or less obscure.

But the termination of the Infinitive seems also in this case to be staḷ; corresponding to the Persian stan; s would thus be a euphonic insertion, as in Persian, with the only difference, that in the Paṣtō Imperative t has been retained, whereas it is dropped in Persian. In Paṣtō final t is changed to l, as shown in §. 5, sub l.

6) This class contains a small number of verbs, which end in ښت ṣt; in the Imperative both consonants are dropped and ṛ (partly also نړ) substituted in their place.

آوښتَل ā-vuṣt-aḷ, to change, Imp. وَاوړَه v-āvuṛ-ah.

سکښتَل skaṣt-aḷ, to cut out, Imp. وُ سکَنړَه vŏ skanṛ-ah.

غښتَل γaṣt-aḷ, to twist, Imp. وُغړَه *) vŏ-γaṛ-ah.

Irregular is:

غوښتَل γōṣt-aḷ, to ask, to desire, Imp. وُ غواړَه vŏ γvāṛ-ah.

This formation is to be explained in the same way as the preceding; the reason, why ښ (cerebral) is here euphonically inserted, seems to be this, that final t was originally cerebral**); thence also the change of t (instead of that to l) to ṛ (or nṛ).

§. 126.

Irregular verbs.

The following transit. verbs cannot be brought under any fixed rule:

بَلَل bal-aḷ, to call, Imp. وُ بوَلَه vŏ bōl-ah (Hindī **बोलना**).

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*) Besides غښتَل there is also a theme غړَل, the Imperative of which is regular وُغړَه; غښتَل might therefore be also considered as a defective verb.

) سکښتَل is very likely to be referred to the Sindhī **कटणु to cut (Sansk. **कर्त्तन**) and غښتَل to **वटणु**; that v may pass into g (γ), is well known from the Persian. آوښتَل ā + vuṣt-aḷ points to the same root.

بیول bīv-ạl, to lead, Imp. بیایه biāy-ah.

مښل muš-ạl, to rub, Imp. وُ مړه vŏ muž-ah (but وُ مښه vŏ muš-ah is also in use); Persian مَسیدن = مُشیدَن = مُشتَن, Sansk. मृष्.

وَرژل varž-ạl, to chop, to mince, Imp. either regularly وُورژه vŏ varž-ah, or وُورژَنه vŏ varžan-ah.

راوَسْتَل rā-vast-ạl*)
وَروَسْتَل var-vast-ạl
} to convey, to bring (here or there)

Impr. راوَلَه rā-val-ah, وَروَلَه var-val-ah.

ویشتَل vīšt-ạl to throw, Imp. وُ وُلَه vŏ vul-ah.

§. 127.

Defective verbs.

There is a number of synonymous defective verbs in Paṣtō, of which one or the other is made use of in the Imperative. Some substitute in the Imperative another root, which is not found in the Infinitive. The most common of them are:

آخښل āɣš-ạl
اښل āš-ạl
آغَړل āɣž-ạl
} to knead, Imp. وَاغَړه v-āɣž-ah.

*) The verbal theme وَسْتَل is never used by itself, but always with the prefixes راَ or وَر.

ایښَل ēš-ạl
یَښَل yaš-ạl
یښَل yčš-ạl-
ایښوْدَل ēšōd-ạl
یَښوْدَل yašōd-ạl
} to put, to place; Imp. ږدَه dž-ah (from ږدَل).

In the same way the Imperative of the compounds of ایښَل etc. is formed, as: پرِیَښَل prē-yaš-ạl, to give up, Imp. پرِیږدَه prē-žd-ah; similarly the Imperative of پرِیښوَل prē-šv-ạl to give up (which is not found without the prefix), پرِیږدَه prē-žd-ah.

باسَل bās-ạl
یَستَل yast-ạl
} to cast out, Imp. وُباسَه vŏ bās-ah.

The same method follow the compounds of یَستَل, as: جَارِیَستَل jār-yast-ạl, to turn back, Imp. وُجَارِباسَه vŏ jār-bās-ah; نَنَیَستَل nana-yast-ạl, to bring in, Imp. نَنَبَاسَه nana-bās-ah; پرِیَسْتَل prē-yast-ạl or پرِیوَستَل prē-vast-ạl, to throw, Imp. پرِیباسَه.

بوْتَل bōt-ạl (obsolete)
بوْتلَل bōtl-ạl
} to take along, Imp. بوْزَه bōz-ah.

پوْوَل pōv-ạl
پیَایَل piāy-ạl
} to graze, Imp. وُ پیَایَه vŏ piāy-ah.

پیرَل pīr-ạl
پیروْدَل pīraud-ạl
} to purchase, Imp. وُ پیرَه vŏ pīr-ah.

شۏول šōv-ạl
شَيَل šay-ạl
} to show, Imp. وْ شَيَه vŏ šay-ah.

غۏول γōv-ạl
غَيَل γay-ạl
} to copulate, Imp. وْ غَيَه vŏ γay-ah.

كاژل kāž-ạl
كشَل kš̌-ạl
} to draw, to write, Imp. وْ كاژه vŏ kāž-ah.

كَتَل kat-ạl
كۏرَل gōr-ạl
} to see, Imp. وْ كۏرَه vŏ gōr-ah.

كَنَل kan-ạl
كَنَوْدَل kanaud-ạl
} to dig, Imp. وْ كَنَه vŏ kan-ah.

لِيدَل līd-ạl
(وِنَل vīn-ạl, obsolete)
} to see, Imp. وْ وِنَه vŏ vīn-ah.

لِيژدَل lēžd-ạl
لِيشَل lēš̌-ạl
} to load, to set out, Imp. وْ لِيژدَه vŏ lēžd-ah.

نغاژل nγāṛ-ạl
نغَشتَل nγašṭ-ạl
} to fold up, Imp. وْ نغاژه vŏ nγāṛ-ah.

نِيوَل nīv-ạl
(نِسَل nis-ạl, obsolete)
} to take, to seize, Imp. وْ نِسَه vŏ nis-ah.

§. 128.

The Imperative prefix وْ.

We have seen already (§. 124), that the prefix وْ is usually put before the Imperative, except the verb be compounded with a verbal prefix. With the following trans. verbs the use of the prefix وْ is prohibited:

بَاتَلَل báel-ạl, to lose (at play), to forfeit, Imp. بَاتَلَه báel-ah.

بُوتَلَل bōtl-ạl, to take along, Imp. بُوزَه bōz-ah.

بِيوَل bīv-ạl, to lead, Imp. بِيَايَه biāy-ah.

ژَدَل žd-ạl, to put, Imp. ژَدَه žd-ah.

وِرَل vṛ-ạl, to carry, Imp. وِرَه vṛ-ah.

يُوسَل yōs-ạl, to bear, to carry, Imp. يُوسَه yōs-ah.

§. 129.

C. The Imperative of causal verbs.

1) The Imperative of those causals, which are derived from a primitive verb, is formed quite regularly by dropping the Infinitive affix ạl and adding the personal terminations of the Imperative:

چِنجَوَل činǰ-avạl, to detest, Imp. وُ چِنجَوَه vŏ činǰ-av-ah.

رَپَوَل rap-av-ạl, to shake, Imp. وُ رَپَوَه vŏ rap-av-ah.

2) The Imperative of the derivative causals is formed by dissolving the verb into its constituent parts and by adding to the substantive or adjective the Imperative of كِرَل, i. e. كِرَه or of كَوَل, i. e. كَه, but without the prefix وُ, the verb being composite; e. g.

بَدَلَوَل badal-av-ạl, to change, Imp. { بَدَل كِرَه badal kṛ-ah. / بَدَل كَه badal k-ah.

لَنْدَوَل landạv-ạl, to shorten, Imp. { لَندِ كِرَه landṛ kṛ-ah. / لَندِ كَه landṛ k-ah.

The adjective must agree with the object referred to in gender and number; substantives ending in a consonant, are also often (but not necessarily) treated like adjectives and can take a feminine termination (cf. §. 122).

When the prohibitive particle مه is used with the Imperative, the derivative causals form their Imperative in the usual way without being dissolved into their component parts, as: مه بدلوه do not make a change! مه لنډوه do not shorten!

But also in the absence of the prohibitive particle مه the regular Imperative is often used, especially in the modern language, but always without the prefix و, the language still being conscious, that the verb is composite. Those derivative causals, which are compounded with a substantive, are already frequently treated as primitives and may then even take the prefix و.

تاسی مو پر له علم غیب خبر کاندرئی چه د الس به څه حال شی

Inform us out of the occult science, what the condition of the Ulus (tribe, clan) will be. Tārīχ-e murassaʒ (Gulsh. I, p. 7).

شاخو ته ئی وویل چه سندری آغازی کړئی

They said to their women: commence ye songs!
(ibid. Gulsh. I, p. 11).

یوه شپه را خځه تیره کړه بهرام

یا نصیب چه به مو بیا شی دیدنونه

Spend a night with us, o Bahram! otherwise it will be a chance, that we shall see you again. Bahrām, V. 182.

هر صبا بیګاه زاری کوه وخدای ته

اوښی وینی تویوه د زړه له خوش (*

Every morning and evening sigh to God! shed tears and blood from the depth of the heart! Χavājah Muḥammad.
(Gulsh. II, p. 112. 2).

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*) خوش = arab. خوش, the hypochondria, the loins.

§. 130.

III. The formation of the tenses and moods.

The tenses and moods of the Paṣtō verb are of three kinds:
1) such, as are derived from the root of the verb, as exhibited in the Imperative.
2) such, as are formed by means of the participle preterite.
3) such, as are formed by means of the participle perfect and the auxiliary verb to be or to become.

A. Tenses and moods derived from the Imperative.

From the verbal root, as coming forth in the Imperative two tenses and one mood are derived, the Present, the Subjunctive Present and the Future.

§. 131.

1) The Present.

The Present of intrans., trans. and causal verbs is derived from the root of the verb by adding to it the flexional terminations of the Present. These are:

Sing. I pers. am, amah, as: خَم ḍ-am, I go (خَمه ḍ-amah).
II „ ē as: خې ḍ-ē, thou goest.
III „ ī (īna) as: خِي ḍ-ī, he, she goes.
Plur. I pers. ū (ūnah, ūna) خُو ḍ-ū, we go.
II „ aī خئ ḍ-aī, you go.
III „ ī (īna) خِي ḍ-ī, they go.

The personal pronouns may be put before the verb, when a stress is laid upon them, otherwise they are not required, the person being expressed already by the verbal termination.

The flexional termination of the I pers. Sing. am (amah, ama is only used in the eastern dialect and in the modern language) corresponds to the Persian am (Sansk. and Prākrit āmi), Sindhī ă, Hindī ũ; the termination of the II pers. Sing. ē corresponds to

the Persian ī, Hindī and Sindhī ẽ (ẽ nasalised), Sansk. and Prāk. asi. In Paṣtō, Persian, Hindī and Sindhī s is elided and a-i contracted to ē, ī. The termination of the III pers. ī corresponds to the Hindī-Sindhī ē (Sansk. ati, Prākrit adi or with elision of d = a-i = ē), whereas the Persian termination a d is more original.

The termination of the I pers. Plur. ū (now and then the termination ūnah, ūna is also found in older writings or in poëtry), corresponds to the Sindhī ũ (Hindī ẽ), Sansk. āmah, Prāk. āma, Persian īm; the termination of the II pers. Plur. corresponds to the Sindhī-Hindī ō, Sansk. athaḥ, Prāk. aha, Persian īd; the termination of the III pers. Plur. ī corresponds to the Sindhī īne (ane), Sansk.-Prākrit anti, Persian and, Hindī ẽ. Besides ī the Paṣtō has preserved also the termination īna, which approaches very closely the Sindhī; but this is now considered antiquated and only met with in poëtry or older compositions. It is a curious phenomenon, that this termination īna has been also transferred to the III pers. Sing., very likely from no other reason but that both terminations end now in ī.

The primitive verbs ending in ēd-aḷ have in the Present either the full termination -ēž-am (ēǵ-am) or they may drop -ēž (ēǵ) and affix the flexional terminations to the root of the verb (see §. 122, a).

The derivative verbs ending in ēd-aḷ have in the Present always the full termination -ēž-am etc. (see the paradigms, Appendix II.). The derivative causals have likewise in the Present always the termination -av-am etc.

زَه وَرځُم يَکَ تَنهَا هَغَه دُښمَن تَه

خَه حَاجَت دَىْ چه مُوږ وَاړه وَر لَه خُونَه

I go alone to that enemy; what need we go all to him? Bahrām V. 205.

کَهی لاَس پَر بَل وَهِيبَ کَهی خَرْخ کَا کَهی ښوْرِی

Sometimes they strike one hand upon the other, sometimes they wheel about, sometimes they move backwards and forwards. Maχzan-i paṣtō (Gulsh. I, p. 137).

§. 132.

2) The Subjunctive Present *).

The Subjunctive is formed, after the analogy of the Persian, by putting the prefix وُ (وٗ) before the Present. If a verb commence with a long a, the prefix وُ coalesces with it to v-ā, as وااچَوم v-āč-av-am, that I may throw.

Those verbs, which do not take the prefix وُ in the Imperative, refuse it also in the Subjunctive Present.

The derivatives, the intransitive as well as the causal, are dissolved in the Subjunctive Present into their component parts **) and add to the substantive or adjective the Subjunctive Present of the auxiliary verb شَوَل and کَړَل or کَوَل respectively, i. e. شَم and کَړَم or کَوَم (cf. §. 163; 165; 166), but without the prefix وُ, these verbs being composite. In the case of intrans. verbs the adjective must agree with the subject implied by the auxiliary, and in the case of causal derivatives, with the object. Substantives ending in a consonant may, after the manner of adjectives, take a feminine termination (cf. §. 129).

The III. pers. Sing. and Plur. of the Subjunctive Present may also take the prefix ډ de ***), whereby a sort of Jussive or

*) About the use of the Subjunctive see §. 194.

**) Not unfrequently the undissolved form of the Subjunctive (i. e. ēž-am and -av-am) is used, when the prefix ډ precedes it, but always without the prefix وُ, which is not admissible in such verbs.

***) The prefix ډ is apparently the Imperative of an obsolete root dā, to give (Pers. دہ, Sindhī ڏي). In a similar way the Persian uses بُگو, say, with the Subjunctive (but without the prefix بـ), as: بُگو روَند say, they should go = they should go.

Precative is formed, as: هَغَه دِ اوسی, he should be, وُ دِ تښی they should flee.

As regards the position of this prefix دِ, it is to be noticed, that it may precede or follow the prefix وُ. As a rule دِ precedes وُ (separated from it occassionally by one, two or more words), if a demonstrative pronoun is connected with the verb, as: هَغَه دِ واوری he (or they) should hear; but دِ follows وُ, if the verb is not accompanied by a demonstrative pronoun, as: وُ دِ وینی they should see. When the use of the prefix وُ is prohibited in the Imperative, دِ precedes the verb either immediately or is separated from it by one or more nouns, as:

کَه دوَه ښَځی وِی دَ دَه یَوَه غَنِی بَلَه فَقِیرَه یَه هَر حَق کښی دِ دی سَموِین

If he have two wives, one rich and the other poor, he shall make them equal in every right. Favāid uš-šarīšāh (Gulsh. I, p. 74).

It is to be noticed, that when دِ precedes the Subjunctive, the prefix وُ is frequently dropped as superfluous, especially in poëtry; this is also the case in common prose, when a substantive with a verb forms a sort of compound verb, as: نَظَر لَرَل, to look to, etc.

بَادشَاهَان دِ نَظَر یَه خپَل کَار اَوّ یَه خپَل بَند وُ بَسَت لَری

Kings should look after their own business and their own administration. Kalīlah ō Damanah (Gulsh. I, p. 83).

§. 133.

3) The Future.

The Future is derived from the Subjunctive Present by the addition of the prefix بَه bah *). If the Subjunctive is not preceded

*) The etymology of this Future prefix is obscure. We suppose, that it is connected with the Persian بَایَد, it is necessary (Sansk. भाव्य);

by the prefix وُ, the prefix بَـ is either immediately put before the verb or may precede it, separated (from the verb) by some intervening words. But when the Subjunctive is preceded by the prefix وُ, the following is to be noticed with referrence to the position of the prefix بَـ.

When a personal pronoun or demonstrative is connected with the verb, بَـ usually precedes the prefix وُ, as: زَه بَـ وُ رسَم I shall arrive; if no personal pronoun or demonstrative be connected with the verb, بَـ usually follows the prefix وُ, as: وُ بَـ رسَم, I shall arrive. But the prefix بَـ very frequently precedes the verb, separated from it by some intervening words, be the verb connected with a personal pronoun (demonstrative) or not *).

Sometimes only بَـ is used with the Future and وُ dropped even in such cases, where its use is fully admitted; this is done chiefly in poëtry, but also sometimes in prose, the use of the prefix وُ not being considered as absolutely essential for the formation of the Future.

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to this root points also the Paṣtō adjective بَـوِيَـه, necessary. This would sufficiently explain, why the Future prefix بَـ requires the Subjunctive and not the Present tense. The Persian Subjunctive prefix بِـ is apparently identical with the Paṣtō بَـ and would be fully explained by our supposition, The Imperative prefix وُ and the Future prefix بَـ, though now somewhat differing in form, are no doubt identical.

*) Only in poëtry بَـ is now and then put after the verb (§. 195 d).

دَاورَنگ بَه بَادشَاهی کښی مې نِيَاو نَه شِی

زَه خَواجَه مُحَمَّد بَه وُوزَم وَ بَل لوُر تَه

Under the reign of Aurang (zēb) justice is not meted out to me; I, Xavājah Muḥammad shall go to another quarter.
Xavājah Muḥammad (Gulsh. II, p. 106, 2).

If a verb is compounded with a separable prefix (cf. §. 119) or commences with a long syllable, the Future prefix بَه is very frequently (but not necessarily) inserted between the verbal prefix or the long initial syllable and the verb (or the rest of the verb); but when the verb commences with long a, only ā is cut off, which with the prefix وُ coalesces to v-ā, and the prefix بَه is put after it. Those verbs, which cut off the initial long syllable and put the prefix بَه between it and the rest of the verbal root, do not take the Subjunctive prefix وُ*), as little as those, which are compounded with separable prefixes; only those verbs, which commence with long a and which cut it off from the rest of the root in the Future, may take the prefix وُ, if its use be not otherwise prohibited. E. g. کښی بَه نَم kšō bah n-am, I shall sit down (but also: بَه کښِينَم); پَا بَه خَم pā bah ṭ-am, (instead of: بَه پَاخَم) I shall rise; بُو بَه زَم bō bah z-am, I shall convey (instead of: بَه بُوزَم); پرِی بَه کَم prē bah k-am, (instead of: بَه پرِيکَم) I shall lop off; وَا بَه لوَزِی v-ā bah lvaz-ī, he will fly (instead of: وُ بَه آلوَزِی); وَا بَه چَوَم v-ā bah čav-am (instead of: وُ بَه آچَوَم) I shall throw **).

The derivatives, intransitive and causal, are dissolved in the Future as in the Subjunctive Present, into their component

*) When the first syllable is not cut off, they may well take the Subjunctive prefix, as: جَار بَه وَزَم, I shall return, and وُ بَه جَاردَزَم.

**) Like بَه the negation نَه is also inserted, see §. 121.

parts and add to the substantive or adjective the Future of the auxiliary verbs شَوَل and کړَل or کَوَل respectively, but always without the prefix وُ, بَه usually preceding the noun and the auxiliary, as: زَه بَه زړ شَم I shall be old; بَه مَات کړَم, I shall break. The full (undissolved) form however is often met with in the Future, but without the Subjunctive prefix وُ, as: بَه حَاضر یِیَم, I shall be present, instead of: بَه حَاضر شَم; بَه حَاضرَوَم, I shall present, instead of: بَه حَاضر کړَم (see Appendix II; IV).

§. 134.

B) Tenses and moods formed by means of the participle preterite.

By means of the participle preterite four tenses and one mood are formed, viz: 1) The Imperfect 2) The habitual Imperfect 3) The Conditional or Optative of the Imperfect. 4) The Aorist (or Preterite) 5) The habitual Aorist.

The Paṣtō has gone its own way in forming an Imperfect. All the modern Indian vernaculars of Sanskrit origin have had recourse to compositions and the Persian forms the Imperfect from the Aorist by prefixing the adverb همی, or shortened می, which in Pārsī still retains its original signification 'always', so that the Persian Imperfect is originally only a habitual Aorist. The Paṣtō has made use of the original participle preterite in order to form an Imperfect. But thus it was compelled to find a different form for the proper participle preterite, which it has made up by adding a different termination to it, which we call, in contradistinction to the participle preterite, the participle perfect (§. 18), as it is now only used in the Perfect, though, as regards its origin, identical with the participle preterite, as will be seen in the formation of the passive voice*).

But as in these tenses formed by means of the participle preterite there is an essential difference between the intransitive

*) The Persian has done the same, as: رَفْت (رَفتَا) and رَفتَه.

verbs on the one hand and the transitive and causal on the other, the former being constructed actively and the latter passively, we must, for the sake of a more easy survey, treat of the two classes separately.

a) Intransitive verbs.

§. 135.

1) The Imperfect.

The Imperfect is formed by adding to the verbal theme, as exhibited by the Infinitive, the substantive verb يَم yam *), I am, etc. for the I. and II. pers. Sing. and Plural, euphonic initial y of yam however being dropped in these compositions; e. g. تښتل tṣ̌-ạl, to flee, I. pers. Sing. تښتلَم tṣ̌-al-am**), I fled, تښتلی tṣ̌-al-ē, thou fledst; I. pers. Plur. تښتلُو tṣ̌-al-ū, we fled, تښتلَئی tṣ̌-al-aī, you fled.

So also: I. pers. Sing. پوهيدَلَم pōh-ēd-al-am, I understood, پوهيدَلی pōh-ēd-al-ē, thou understoodst; I. pers. Plur. پوهيدَلُو pōh-ēd-al-ū, we understood, پوهيدَلَئی pōh-ēd-al-aī, you understood.

This ạl however, to which the substantive verb is added, cannot be the affix of the verbal noun or Infinitive (= अन), though it outwardly quite coincides with it, as this would be quite contrary to the analogy of the Ārian idioms. How should it be possible, to form an Imperfect or Aorist by affixing the Present of the substantive verb 'to be' to the verbal noun? We have therefore every reason to conclude, that this termination ạl is not identical with the Infinitive affix ạl, but that it is the Sansk. affix त, by means of which the participle past is formed in Sanskrit. That t frequently passes into l in Paṣ̌tō, we have seen already §. 5,

*) See §. 162, I.

**) As soon as final ạ is followed by another syllable, it is naturally changed to a, to give some support to the following syllable.

sub 1; ạ (a) is only a conjunctive vowel. It is well known, that also in Marāṭhī t has been changed to l in the participle past.

In a number of verbs this affix ạl has been dissolved to ạh, i. e. the affix ल (= ạ-l) has been, after the analogy of the Prākrit, clided, so that only a (ạh) has remained, as in the modern Prākrit tongues of India (Hindī: ā, Sindhī: ō). This affix ạh is, in order to avoid the hiatus, dropped altogether before the substantive verb *), though for the I. and II. pers. Sing. and Plur. the full from -ạl-am etc. is also in use. E. g. ږوهيډه pōh-ĕd-ah, participle past of ږوهيډل, I. pers. Sing. ږوهيډم pōh-ĕd-am (instead of: pohĕd-ạh-am) or ږوهيډلم pōh-ĕd-ạl-am, II. pers. ږوهيدی pōhĕd-ē (instead of: pōh-ĕd-ạh-ē) or ږوهيډلی pōh-ĕd-ạl-ē; I. pers. Plur. ږوهيډو pōh-ĕd-ū (instead of: pōh-ĕd-ạh-ū) or ږوهيډلو pōh-ĕd-al-ū; II. pers. ږوهيډئی pōh-ĕd-aī (instead of: pohĕd-ạh-aī) or ږوهيډلئی pōh-ĕd-al-aī.

Some verbs have gone even so far, that they have also dropped the affix ạh in the participle past; but in the I. and II. pers. Sing. and Plur. the full termination -al-am may be optionally used **).

In the III. pers. Sing., to which the substantive verb (دَه, دَی) could not well be added, as little as in Persian, the affix ạl is never used for the masculine, but either ạh is substituted for it or the affix ạh is dropped altogether. In the Feminine ạh is changed to ăh, and where the affix ạh has been dropped already in the Masculine, either the feminine termination ăh is added or the original affix ạl is restored before the feminine termination in

*) For this very reason, that the substantive verb quite coalesces with the participle past, the Paṣtō cannot distinguish the gender or the number in the participle itself; in Sindhī this is still the case, the substantive verb acceding to the masculine or feminine of the participle past (Sing. and Plur.).

**) It may therefore happen, that the Imperfect quite coincides as regards the form, with the Present (which, for instance, is often the case with کړم, which, according to circumstances, may signify: I do and: I was made).

both cases; e. g. دَرِيدَه darēd-ạh, part. past of دَرِيدَل, stood, fem. دَرِيدَه darēd-ăh or دَرِيدَلَه darēd-al-ăh; چَاوِد čāvd, split; part. past of چَاوِدَل, fem. چَاوِدَه čāvd-ăh or چَاوِدَلَه čāvd-al-ăh. But when in the participle past, after the rejection of the affix ạh for the Masculine, a vowel-change also taken has place, the Feminine is not formed from this form but from the verbal theme itself; e. g. تِښ tiš*), fled, part. past of تښَل tṣ̌-ạl, fem. تښَه tṣ̌-ăh or تښَلَه tṣ̌-al-ăh: وُوت vōt, part. past of وَتَل, fem. وَتَه vat-ăh or وَتَلَه vat-al-ăh.

In the III. pers. Plur. the participle past either ends in ạl**) or in ạh, the latter especially, when ạh is already used in the Singular, e. g. تِښ tiṣ̌, he fled, Plur. masc. تښَه tṣ̌-ạh or تښَل tṣ̌-ạl, they fled; وُوت vōt, he came out, Plur. masc. وَتَه vat-ạh or وَتَل vat-ạl, they came out, recourse being had in such like formations to the verbal theme itself, as shown in the derivation of the Feminine. The Feminine Plural is always derived from the Feminine Singular, as: تښَه or تښَلَه, Singular, تښې tṣ̌-ē or تښَلې tṣ̌-al-ē, Plural, they fled.

The Persian differs from the Paštō in the III. pers. Plural, adding, as it does, the substantive verb to the participle past and forming thereby a flexional termination (رَفْتَند raft-and, they went). A similar flexional termination we meet also in Paštō in older compositions, viz: ana or anah (= and) which however is only affixed to such participles as end in ạh***), and which is used, like

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*) In تِښ i is a euphonic insertion, as tṣ̌ (after the rejection of ạh) could not be pronounced; but for the Feminine no such euphonic insertion of a vowel is required. See §. 136, 1, a.

**) The affix ạl, like that of the Infinitive, is always considered and treated as implying a Plural; cf. §. 42, f; §. 46.

***) In the Plur. masc. (which ends in ạl or ạh) ana may therefore always be added, as it is originally a Plural termination.

ĭnah, for the Masculine Singular and Plural; e. g. پوهيدن pōhĕd-ana, he or they understood.

The flexional terminations of the Imperfect are therefore:

Sing. I. pers. -al-am, am.
II. „ -al-e, ē.
III. „ The participle past masc. and fem.

Plur. I. pers. -al-ū, ū.
II. „ -al-aī, aī.
III. „ The participle past masc. and fem. (-ana, -anah, masc.).

Paradigm. Infin. سول sv-al, to burn.

Sing.

I. pers. سولم sv-al-am or سوم sv-am, I burnt.

II. „ سولی sv-al-ē or سوی sv-ē, thou burntest.

III. „ masc. سه s-ah (instead of: سوه sv-ah) } he
fem. سوه sv-ăh or سولګه sv-al-ăh } she } burnt.

Plur.

I. pers. سولو sv-al-ū or سوو sv-ū, we burnt.

II. „ سولئی sv-al-ai or سوئی sv-aī, you burnt.

III. „ masc. سول sv-al or سوه sv-ah
fem. سولی sv-al-ē or سوی sv-ē } they burnt.

But as the formation of the participle preterite, as used in the Masculine Sing. (for the Masculine Plur. always ends in al or ah) admits of some variations, we must treat of the several classes of verbs separately.

§. 136.

Formation of the participle preterite.

We have to distinguish three classes:

1) Verbs ending in ạl.

a) Those verbs, the theme of which ends in a consonant, drop in the Masculine Sing. the participial affix ạh altogether (after the analogy of the Persian). If the verbal theme has no inherent vowel, i. e. if it consists of two conjunct consonants, euphonic i is inserted between the two, to facilitate the pronounciation, and if the latter of the conjunct consonants be r, a is inserted for the same purpose.

چَاوِدَل čāvd-ạl, to split; part. past masc. چَاوِد čāvd, fem. چَاوِدَه čāvd-ăh or چَاوِدَلَه čāvd-al-ăh; Plur. masc. چَاوِدَل čāvd-ạl or چَاوِدَه čāvd-ạh; fem. چَاوِدِی čāvd-ē or چَاوِدَلِی čāvd-al-ē.

مِرَل mṛ-ạl, to die, p. p. مَر maṛ *) (with euphonic a), fem. مِرَه mṛ-ăh or مِرَلَه mṛ-al-ăh; Plur. masc. مِرَل mṛ-ạl or مِرَه mṛ-ạh, fem. مِرِی mṛ-ē or مِرَلِی mṛ-al-ē.

Exceptions from this rule are:

وَتَل vat-ạl, to come out, and its compounds, as: آلْوَتَل to fly, پِرِهْوَتَل to fall down etc., p. p. وُت vōt (instead of وَت), fem. وَتَه vat-ăh or وَتَلَه vat-al-ăh; Plur. masc. وَاتَه vātah (وُت being treated like an adjective §. 86) or وَتَل vat-ạl; fem. وَتِی vat-ē or وَتَلِی vat-al-ē.

خَتَل χat-ạl, to ascend, p. p. خُوت χōt (quite like وُت).

b) A few verbs with radical short a lengthen the same in the participle past and add at the same time the affix ạh, as:

*) Or مَر شَه maṛ š-ạh.

سَهَل sah-ạl, to endure, p. p. ساهْ sāh-ạh, fem. سَهَلَه sah-al-ăh (سَهَه sah-ăh); Plur. masc. سَهَل sah-ạl (سَهّ sah-ạh), fem. سَهَلِى sah-al-ē (سَهِى sah-ē).

c) The verbs سوَل sv-ạl, to burn and شوَل šv-ạl, to become, drop the radical semivowel in the part. past and add the affix ạh, as: سَ s-ạh (= سوَ sv-ạh), fem. سوَ sv-ăh or سوَلَه sv-al-ăh; Plur. masc. سوَل sv-ạl or سوّ sv-ạh, fem. سوِى sv-ē or سوَلِى sv-al-ē. In the same manner is formed شَ š-ạh (= شوَ šv-ạh), fem. شوَ šv-ăh or شوَلَه šv-al-ăh; Plur. masc. شوَل šv-ạl or شوّ šv-ạh, fem. شوِى šv-ē or شوَلِى šv-al-ē.

Irregular is زوُل zōv-ạl, to be born; p. p. (only used in the Aorist with the prefix وُ) وُ زوُ vŏ zōv-u, (fem. وُزوُلَه vŏ-zōv-al-ăh, Plur. masc. وُ زوُل vŏ zōv-ạl, fem. وُ زوُلِى vŏ zōv-al-ē.

2) Verbs ending in -ēd-ạl.

The primitive as well as the derivative verbs ending in ēd-ạl, add in the part. past the affix ạh, as:

دَرِيدَل dar-ēd-ạl, to stand, p. p. دَرِيدَ darēd-ạh, fem. دَرِيدَه darēd-ăh or دَرِيدَلَه darēd-al-ăh; Plur. masc. دَرِيدَل darēd-ạl or دَرِيدَ darēd-ạh, fem. دَرِيدِى darēd-ē or دَرِيدَلِى darēd-al-ē.

زَرِيدَل zaṛ-ēd-ạl, to become old; p. p. زَرِيدَ zaṛ-ēd-ạh etc.

About the form of the derivatives in the Aorist, see §. 139.

3) Defective verbs.

These derive the participle past regularly from the verbal theme (the Infinitive), though they may be irregular or defective in the Present.

تلل tl-ạl, to go, p. p. تلے tạh*) (also written تت), fem. تلهٔ tl-ăh or تللهٔ tl-al-ăh; Plur. masc. تلل tl-ạl or تلّه tl-ạh, fem. تلی tl-ē or تللی tl-al-ē.

In the I. and II. pers. Sing. and Plur. both forms are in use, تللم tl-al-am and تلم tl-am. In the Aorist the form وتله, as might be expected, is not used but a new root is substituted (وُلاړل, لاړل*) from which is formed the part. past لاړ lār or وُلاړ volār (besides ولاړشه and لاړشه). The compounds ورتلل, درتلل, راتلل follow the same rule. (See Appendix VI).

ځملاستل ṭamlāst-ạl
ځملل ṭaml-ạl
} to lie down, p. p. ځملاست ṭamlāst.

درومل drūm-ạl
درومیدل drūmēd-ạl
} to go, p. p. درومیدلے drūmēd-ạh.

راغلل rā-γl-ạl, to come, p. p. راتلے rā-tạh (like تلے); I. pers. Sing. راتلم rā-tl-am or راتللم rā-tl-al-am.

From the compound verb ورغلل vŏraγl-ạl (= vŏrā-γl-ạl) to come, no participial form is used for the Imperfect. In the Aorist the part. past. راغے rā-γ-ai is used and from ورغلل likewise ورغے vŏraγ-ai, fem. راغله rā-γl-ăh, راغللهٔ rā-γl-al-ăh and ورغله voraγl-ăh, ورغللهٔ vŏraγl-al-ăh; Plur. masc. راغلل rā-γl-ạl or راغلّه rā-γl-ạh, ورغلل voraγl-ạl, ورغله vŏraγl-ạh; fem. راغلی

*) Instead of تلهٔ tl-ạh.

**) In وُلاړل volār-ạl vŏ is a verbal prefix (not the prefix of the Aorist), see §. 119.

rā-γl-ē etc. In the I. and II. pers. both forms are in use راغلَم rā-γl-am and راغلَلَم rā-γl-al-am etc. (See Appendix VII).

رغړېدَل ryaṛ-ēd-aḷ
رغَښتَل ryašt-aḷ
} to wallow, p. p. رغَښت ryašt.

خَه وَائِی وَ مَا تَه حَال د خَه وُه يَه هِجرَان کښی
نُور خَبرُدَار نَه وُم يَه زړه سوَم سوَم سوَم

What doest thou say to me? what was thy state in separation? I did not heed any thing else, I burnt, I burnt, I burnt in my heart. Xušḥ̌āl (Gulsh. II, p. 51, 2).

د نُوح زوی چه لَه بَدَانُو سَره کیناست د بَدَانُو لَه صُحبَت نَاخلَف شُه

The son of Nūḥ̌ (Noah), who sat together with wicked people, became degenerate by the society of the wicked. Xušḥ̌āl (Gulsh. I, p. 158).

§. 137.

2) The habitual Imperfect.

From the simple Imperfect the Paṣtō forms a habitual Imperfect, denoting repeated lasting action*), by means of the particle بَه bah**), which may either precede (separated by

*) On the use of the habitual Imperfect in conditional sentences see §. 216, 2.

**) It is difficult to say, what the origin of this particle is (for it cannot be properly called a prefix, as it may also follow the verb). Very likely bah is shortened from अभवत् (bhavat), it happened that, and the prefix of the Aorist و, وُ may be similarly shortened from अभूत् (Sindhī होॅ, Hindī हूआ, Prāk. हुओ), cf. §. 162, 4. That the Sansk. root भू is employed in the formation of tenses is clearly proved by Bopp, Compar. Gram. §. 526; compare the Latin am-a-bam, am-a-vi, am-a-bo. — The Persian Aorist prefix بِه sounds in Pārsī still ba and is apparently identical with the Paṣtō وُ.

one or more words) the verb or follow it, as: ځتلم به or به ځتلم I ascended repeatedly or I used to ascend.

هَمسا ډله ډیه ډه غرونو ډه سینډونو برابره

The staff used to go straight on mountains and rivers. Bābū Jān (Gulsh. I, p. 126).

پس له هغه به پښتانه له هغه غره راتلل رعایا به ټی تاخت تاراج کول

After that time the Afghāns used to come down from that mountain and to pillage the peasantry.

§. 138.

3) The Conditional (Optative) of the Imperfect.

From the Imperfect the Paṣtō derives a Conditional mood, which may also stand for an Optative, if preceded by a particle denoting a wish or desire, as: کاشکی kāškē, would that! The Conditional is formed by adding to the Imperfect, instead of the flexional terminations, the termination ai, ē, āē, which remains the same for all persons and number*), as: پوهیدلی pōhēd-al-ai, پوهیدلی pōh-ēd-al-ē, پوهیدلای pōh-ēd-al-āē, or with rejection of the participial affix al: پوهیدی pōh-ēd-ai, پوهیدی pōh-ēd-ē, پوهیدای pōh-ēd-āē, I, thou etc. would understand. But in order to point out the person and number the personal pronouns must be always added, if they be not otherwise indicated.

The derivative verbs are usually (but not necessarily) dissolved into their component parts and the Conditional of the

*) The cognate idioms offers no analogy to this Paṣtō mood, we do therefore not venture any conjecture on its formation for the present. In form it coincides with the participle past conjunctive, as used in connexion with شول, to be able (see §. 169), which also has the three terminations ai, e and āe. But in spite of this outward uniformity both forms can hardly be the same.

auxiliary شوَل i. e. شوَی, شْوِی, شوَایِ (or شوَلَیْ etc., see §. 163, 6) is added tho the noun.

Sometimes also a Conditional of the Aorist it met with, i. e. the prefix of the Aorist وْ is put before it, especially in optative sentences. (See §. 198).

The Conditional or Optative of the Imperfect is in common use through all persons only with intransitive verbs; it is also found in transitive verbs (§. 145), but far more rarely and only in the third person Sing. and Plural. On the syntactical use of the Conditional of the Imperfect, see §. 198; 216, 2.

کَه یَه تیبِشتَه خَلَاصیدَی حِلَنی بَه خَلَاص شوَم

دَ قَضَا لَه لَاسَ کُوم لوْرِی تَه خَم

If I would be freed by flight, I would have been freed from it;
From the hand of destiny whither shall I go?
Xušḥāl (Gulsh. II, p. 50, 1)

سترگی ئی صَبَا تَه وْخَتِی چِه یَوْ خَل صَبَا شوَلِی زَه لَه دی کُوَر وْوَتِی

His eyes rose towards the morning (saying): that it once would become morning, that I would get out of this house!

§. 139.

4) The Aorist.

The Aorist is formed by putting the prefix وْ vŏ (وُه vŏh) before the Imperfect, as: وْ تښتَلَم vŏ tš̌-al-am, I fled, وْ تښِ vŏ tiš̌, he fled. But all verbs, which in the Imperative do not admit the prefix وْ (cf. §. 124), refuse it also in the Aorist.

Some verbs optionally take or drop وْ in the Aorist, as: پَاخیدَل pāṭēd-ạl, to rise, شوَل šv-ạl, to become (see §. 163, 7).

Derivative verbs are always dissolved into their component parts in the Aorist and the Aorist of شوَل is joined to the ad-

jective, which in gender and number must agree with the subject implied by the auxiliary, as: تیرېدَل tēr-ēd-ạl, to pass by, Aorist تیر شَه tēr š-ạh, he passed, fem. تیرَه شوَه tēr-ăh švăh, she passed. یادېدَل yād-ēd-ạl, to be remembered, Aorist یاد شوَم yād šv-am̈, I was remembered, fem. یادَه شوَم yād-ăh šv-am (from یاد s. m. memory), substantives ending in a consonant, also being optionally treated like adjectives.

Many derivatives however (especially those compounded with a substantive) form their Aorist like primitives, without being dissolved into their component parts.

زَه خو وَارَه جنګ تَه ورغلَم صاحِب .

مَا ډِیر ځیځ کَمی وَه نَه کړَه په جنګونَه

I came different times to the battle, Sir, (but) I could not at all defeat him in the battles (Bahrām V. 199).

وِوېرېدَم چې لَه خپلی وِیرِی بَه قَصّد ځمَا دَ هَلاکَت وُکَا

I was afraid, that they will make a design to kill me out of their own fear. Gulistān (Gulsh. I, p. 162).

دَ چرګ لَه خَوَ پَاخِیدَه په طَبل وُ زغَاسْتَه چرګ مَخ په کُرِیر وُ نِیوَه لَه تَهلُکی دَ تَرورَتِی خَلاص شَه

He (the fox) rose from the ambush of the cock and rushed on the drum; the cock took to flight and escaped from the perdition of the fox. Kalīlah ō Damanah (Gulsh. I, p. 105).

اَلقصّه چې پښتَنَانَه فِرَار شوَل دَ کَابُل دَ غرونو په دَرو ډَنوَتَل

To be short, when the Afghāns fled, they entered the valleys of the mountains of Kābul. Tārīχ-i-murassaʒ (Gulsh. I, p. 7).

§. 140.

5) The habitual Aorist*).

In the same manner as from the Imperfect, so also from the Aorist a habitual Aorist is derived by means of the particle بَه, which may either precede the verb (separated by one or more words) or follow it. When the verb does not admit the prefix وُ in the Aorist, the habitual Aorist outwardly coincides with the habitual Imperfect and only the context can decide, which tense is intended. The habitual Aorist denotes a repeated action in past time (§. 200), as: زَه بَه وُ وِيرِيدَم, I was (often) afraid; وِيرِيوَتَم بَه I used to fall (or: I fell repeatedly at a certain time).

نَقل دَی چِه پَه هَغَه آوَان پَه پښتنو کښی دَا رَسم هَم وُه چِه زَوځمَن بَه ئِی پَه حَد دَ بَلَاغَت وُ رَسِيدَل دَ پِلَار دَ مِوْر مَال بَه ئِی بَه تَر بَلَه قِسْمَت کَړ وَ پِلَار مِوْر تَه بَه ئِی هَم بَخَرَه بَرَابَرَه وَر کَړه

It is told, that at that time there was also this custom amongst the Afghāns, that when their sons arrived at the age of puberty, they used to divide the property of father and mother amongst each other and that also to father and mother an adequate portion was given by them. Tārīχ-i-murassaʿ (Gulsh. I, p. 4).

چِه بَه دَ يُوسُفزِيو مَال مَوِيشِی وَ مَيْرِی تَه پَه چَرَاگَاه وُرَغَی تَاخْت وُ تَارَاج بَه ئِی کَړ

When the cattle of the Yusufzais used to come to the plain to pasture, they pillaged it (every time). Ibid. (Gulsh. I, p. 11).

*) The Sindhī also has a habitual Aorist, formed by the particle थे. In Persian too we find some remnants of a habitual Aorist, as occasionally همی is put before the prefix بِه of the Aorist.

§. 141.

b) Transitive and causal verbs.

As the participle past of transitive and causal verbs has necessarily a passive signification, as in Sanskrit and the modern Prākrit tongues of India, the tenses formed by means of this participle are constructed passively, the proper subject (or agent) being put in the Instrumental and the object in the Nominative*). These tenses can therefore only then be employed, when the agent (in the Instrumental) is expressed by a noun or by a pronominal suffix; if the agent is not known or expressed, the proper Passive must be resorted to (§. 170). The flexional terminations are the same as those of intransitive verbs (§. 135).

§. 142.

1) The Imperfect.

In reference to the formation of the Imperfect the same rules hold good, which we have already laid down in §. 135. In the first and second person Sing. and Plural the flexional terminations always accede to the participial affix -al, in the third person Sing. and Plural the participle past alone is used, as mentioned already. For the elucidation of the rules given the following paradigm may serve.

Inf. شَرِل šaṛ-ạl, to expel; p. p. شَارِه šāṛ-ạh, expelled.

Sing.

I. pers. زه ئې شَرِلَم zah ē šaṛ-al-am, I was expelled by him (them).

II. „ ته ئې شَرِلې tah ē šaṛ-al-ē thou wast expelled by him.

III. „ هَغه ئې شَارِه hayah ē šāṛ-ạh, m., he
هَغه ئې شَرِلَه hayah ē šaṛ-al-ăh, f., she
} was expelled by him.

*) The Sindhī forms from active verbs the same tense, implying a passive signification, as the Paṣtō does; compare my Sindhī Gram. §. 48. 2. b. In Hindī, Marāṭhī, etc. the formation of this tense is not known.

Plur.

I. pers. مُوږ ئې شړلُو mūž ē šaṛ-al-ū, we were expelled by him.

II. „ تاسې ئې شړلئې tāse ē šaṛ-al-aī you were expelled by him.

III. „ هغه ئې شړل hayah ē šaṛ-ạl, m.
هغه ئې شړلې hayah ē šaṛ-al-ē, f. } they were expelled by him.

But as the formation of the participle past of transitive verbs (the causals are regular) offers many varieties and partly irregularities, we must enter into particulars.

§. 143.

The formation of the participle past.

We have to consider here the following classes:

1) Those verbs, which end in a consonant or semi-vowel (single t and to a certain degree d excepted), add to the verbal theme the affix ạh (= t-ah, see §. 135), lengthening at the same time short radical a (but only in the Singular masc.). E. g.

بَلَل bal-ạl, to call, p. p. بالَه bāl-ạh, fem. بَلَلَه bal-al-ăh; Plur. masc. بَلَل bal-ạl, fem. بَلَلې bal-al-ē.

زغورَل zγōr-ạl, to preserve, p. p. زغورَه zγōr-ạh.

نيوَل nīv-ạl, to take, p. p. نيوَه nīv-ạh*).

آچَوَل āč-av-ạl (causal), to throw, p. p. آچاوَه āč-āv-ạh, āč-āv-ŏh.

مَاتَوَل māt-av-ạl (causal) to break, p. p. مَاتاوَه māt-āv-ạh,

*) Verbs, which end in v, as well as all causals, change the termination ạh commonly to v-uh, v-ŏh, vō or vū in the eastern part of Afghānistān, as: آچاوُه āč-āv-uh or āč-āv-ŏh, or lengthened آچاوُو āč-āv-ū and آچاوُو āč-āv-ō; in the west the termination ạh is prevalent.

māt-āv-ŏh, fem. ماتَوَلَه māt-av-al-ăh; Plur. masc. ماتَوَل māt-av-ạl, fem. ماتَوَلی māt-av-al-ē.

Those verbs, the radical short a of which is long by position, may or may not lengthen it, according to usage, as:

شَنَدَل šand-ạl, to bestow, p. p. شَانَدَه šānd-ạh.

وَرْزَل varž-ạl, to mince, p. p. وَرْزَه varž-ạh.

Those verbs, the theme of which consists only of one single consonant or of two conjunct consonants, simply add the termination ạh, as:

لَل l-ạl, to utter, p. p. لَه l-ạh*) (fem. لَه l-ăh or لَلَه l-al-ăh).

کَرَل kṛ-ạl, to do, p. p. کَرَه kṛ-ạh.

وَلَل vl-ạl, to wash, p. p. وَلَه vl-ạh*).

But a number of verbs of this kind drops already the termination ạh, especially if the verbal theme consists of two conjunct consonants. In this case a euphonic i is inserted between the two consonants, and a, if the latter consonant be ṛ (cf. §. 136, 1, a).

کَشَل kš̌-ạl, to write, p. p. کِش kiš̌ (besides کَشَه kš̌-ạh).

کَرَل kr-ạl, to do, p. p. کَر kaṛ (کَرَه).

لِیشَل lēš̌-ạl, to load, p. p. لِیش lēš̌.

خَوَرَل χvaṛ-ạl, to eat, p. p. خُور χōṛ, original خَوَر χvaṛ being contracted to χōṛ, fem. خَوَرَلَه χvaṛ-al-ăh.

It is to be noticed, that those verbs, which lengthen short a in the Imperative (cf. §. 125, 2), commonly have the participle past in the Plural, as they imply a plurality of action, as:

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*) لَل l-ạl is shortened from lv-ạl, Sindhī लवणु, Sansk. लप्.

**) وَلَل is derived from the Sansk. प्लाव् (caus.), root प्लु, by transition of p to v.

غَيَل ɣap-ạl, to bark, (Imper. وْغَايَه), p. p. غَيَل ɣap-ạl.

خَنْدَل χand-ạl, to laugh, p. p. خَنْدَل χand-ạl.

نَرَل nar-ạl, to cry out, p. p. نَرَل nar-ạl.

وَيَل vay-ạl, to speak, وَيَل vay-ạl*).

Besides these verbs, which lengthen short a in the Imperative, many other verbs, when not referred to a special object, take the Plural of the participle past (masc.), as a plurality of action is implied in them; such are:

آبَشَل āš-ạl, to knead, p. p. آبَشَل āš-ạl.

تُوكَل tūk-ạl, to spit, p. p. تُوكَل tūk-ạl.

خْبَشَل ṭš-ạl, to drink, p. p. خْبَشَل ṭš-ạl.

فَرمَايَل farmāy-ạl, to command, p. p. فَرمَايَل farmāy-ạl.

كَتَل kat-ạl, to see, p. p. كَتَل kat-ạl.

لَنْبَل lamb-ạl, to wash, p. p. لَنبَل lamb-ạl.

مَنَل man-ạl, to mind, p. p. مَنَل man-ạl.

مِيتَل mīt-ạl, to piss, p. p. مِيتَل mīt-ạl.

وَلَل vl-ạl, to wash, p. p. وَلَل vl-ạl.

وِيَارَل viār-ạl, to boast, p. p. وِيَارَل viār-ạl.

The following three verbs form their participle past irregularly:

بَائِلَل bāel-ạl, to lose at play, p. p. بَائِلُو báelō, fem. بَائِلَلَه bāel-al-ăh.

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*) The p. p. وِ ve or وَايَه vāy-ạh is also in use.

ترپلل trapl-ąl, to jump, p. p. ترپلو trapl-ō (but also ترپله trapl-ąh).

وَیل wąy-ąl, to speak, p. p. وِی (وِ) ve (besides وَایه).

2) Those verbs, which end in ت and د, drop the termination ąh, as:

a) پرانتل prā-nat-ąl, to open, p. p. پرانت prā-nat.

بوتل bōt-ąl
بوتلل bōtl-ąl
} to take along, p. p. بوت bōt.

نغوتل nγvat-ąl, to attend to, p. p. نغوت nγvat.

Excepted from this rule are:

نتل nat-ąl, to carry off, p. p. ناته nāt-ąh.

ساتل sāt-ąl, to preserve, p. p. ساته sāt-ąh.

کتل kat-ąl, to see, p. p. کوت, fem. کتله kat-al-ăh.

b) روندل raud-ąl, to reap, p. p. روند raud.

اودل ūd-ąl, to weave, p. p. اود ūd.

موندل mūnd-ąl, to obtain, p. p. موند mūnd or موندله mūnd-ąh.

The termination ąh is however often added to verbs ending in d, so that it is more or less optional to add or to drop it. Those verbs ending in d, which have radical short a, usually lengthen it, as:

غندل γand-ąl, to dislike, p. p. غاندله γānd-ąh.

3) Those verbs, which end in ست, شت and بشت, drop the termination ąh altogether in the participle past, as:

لوستل lvast-ąl, to read, p. p. لوست lvast.

ویشتل višt-ąl, to throw, p. p. ویشت vīšt.

غوښتل γōšt-ąl, to wish for, p. p. غوښت γōšt.

The participle past of defective verbs.

The participle past is sometimes derived from several defective themes at the same time, sometimes only from one. We let here follow a survey of the most common defective synonymous verbs, to show thereby, from which verbal theme a participle past may be formed and from which not.

ايبَل ēš-ąl يبيبَل yēš-ąl يَبَل yaš-ąl	to put; p. p. يبيبِش yēš يَبِش yaš	Both are only used in the Imperfect; in the Aorist the compounds (with كبَى) are employed.
ايبيوْدَل ēšōd-ąl يَبيوْدَل yašōd-ąl	to put; p. p. ايبيوْد ēšōd يَبيوْد yašōd	Only used in the Imperfect; in the Aorist the compound verb (كبَى) is employed.
ايبَوَل ēšav-ąl يَبَوَل yašav-ąl دَل žd-ąl*)	to put; p. p. يَبَوْ yašav-ō.	Only used in the Imperfect; in the Aroist the compound verb (كبَى) is employed.

Compound verbs (with the prefixes پرى and كبَى (كـى).

پريدَل prē-žd-ąl	to give up;
پريبيوْدَل prē-šōd-ąl	to give up; p. p. پريبيوْد prē-šōd.
پريبَوَل prē-šv-ąl پريبَبَل prē-yaš-ąl	to discontinue; p. p. پريبيوْ prē-šō.
كبيبيدَل ksē-žd-ąl	to put down; p. p. كبيبيوْ kšē-šō, fem. كبيبيبَوَلَه kšē-šv-al-ăh.
كبيبيبَوَل kšē-šv-ąl	

*) Those verbs, which have no participle past, usually also want the participle perfect.

بَاسَل bās-aḷ
بَسْتَل yast-aḷ
} to expel, p. p. بُوست yōst (from an obsolete theme بُوسْتَل yōst-aḷ).

But the compounds of بَسْتَل may form the p. p. regularly, as:

پِرِيوَسْتَل prē-vast-aḷ *)
پِرِيَسْتَل prē-yast-aḷ
} to throw, p. p. پِرِيوَست prē-vast / پِرِيَست prē-yast

كِشِيَسْتَل kšē-yast-aḷ, to insert, p. p. كِشِيوُست kšē-yōst.

بُوتَل bōt-aḷ
بُوتَلَل bōtl-aḷ
بِيوَل bīv-aḷ
} to convey; for the Imperfect بِيوَه biv-aḥ or بُوت bōt (fem. بُوتَلَه) is in use, for the Aorist only بُوت.

پُوَل pōv-aḷ
پِيَايَل piāy-aḷ
} to pasture; p. p. پُووُو pōvū (fem. پُوَلَه).

شُوَل šōv-aḷ
شَيَل šay-aḷ
} to show; p. p. شُوُو šōvū.

غَيَل γar-aḷ
غَشْتَل γašt-aḷ
} to twist, p. p. غَشت γašt.

غُوَل γōv-aḷ
غَيَل γay-aḷ
} coitum facere, p. p. غُوُو γōvō (in the west غَايَه γāy-aḥ).

كَتَل kat-aḷ
گُوَل gōr-aḷ
} to see, p. p. كُوت kōt.

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*) In پِرِيوَسْتَل و stands euphonically for ی, both verbal themes being the same.

کښل kš̌-ạl
شکل šk-ạl
کاږل kaž-ạl
} to draw, to write; p. p. کښه kš̌-ạh or کيښ kiš (also written کيښ kēš̌).

کنډل kand-ạl
کنل kan-ạl
} to dig; p. p. کنډ kạnd.

وړل vṛ-ạl
يوسل yōs-ạl
} to carry, p. p. (for the Imperfect) وړ vaṛ, in the Aorist يووړ yōvaṛ or يوړ yōvŏṛ (from an obsolete theme يووړل).

وژل važ-ạl
وژلل važl-ạl
} to kill, p. p. واژه vāž-ạh or وژی važ-ại.

لیونَتی که چا بللم زه به خوښه کړزیدلم

Though I was called by some one mad, (yet) I wandered about happy. Yusuf and Zulaiχā (Dorn, Chr. p. 214).

زلیخا د زړه دننه زاز د مینې پټ ساتنه

Zulaiχā kept the secret of her love concealed in her heart. Yusuf and Zulaiχa (Dorn, Chr. p. 181).

سراسیمه او پریشان په خیال د فکر ئی د شتربه د کار زنکل

Amazed and perplexed he swang in the swing of reflection on the action of Shuturbah. Kalīlah ō Damanah (Gulsh. I, 110).

تا دوستان زهیروَل د ده دیاره

Thou didst aggrieve thy friends for his sake.
Bābū Jān (Gulsh. I, p. 131).

هغه باقی غله ئی په بل ځای کښیښوه *)

He put that remaining corn in another place.
Kalīlah ō Damanah (Gulsh. I, p. 90).

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*) کښیښوه is here the Aorist (in form identical with the Imperfect).

§. 144.

2) The habitual Imperfect.

The habitual Imperfect is formed, as shown already, by putting before or after the verb the particle بَه.

د کابُل عالَم بَه ئې ډیر ډیر آزارَاوه مَالُونَه بَه ئې رَانیوَل نَا مُنَاسِب کَارُونَه بَه ئې کَوَل

The people of Kābul were very much oppressed by them; they used to seize their cattle and to do unbecoming things.
Tārīχ-i murassaʿ (Gulsh. I, p. 7).

مَالُونَه بَه ئې سَره پټَوَل خوَړَل بَه ئې .

They concealed their cattle before each other and ate them.
ibid. (Gulsh. I, p. 17).

§. 145.

3) The Conditional (Optative) of the Imperfect.

As noticed already in §. 138, the Conditional (and Optative) of the Imperfect is in regular use only with intrans. verbs, from trans. verbs it is seldom formed and only in the III. pers. Sing. and Plural, the habitual Imperfect being commonly substituted in its place (cf. §. 46, 2), as the terminations of the Conditional of trans. verbs are liable to be mistaken. It is understood, that the Conditional (and Optative) of the Imperfect of trans. verbs must be constructed passively and that the agent must accompany the verb in the Instrumental. The terminations are the same as those of intrans. verbs (cf. §. 138) and do not undergo any change for gender and number.

In Optative sentences the Aorist prefix و also may be put before the Optative of the Imperfect, if the action is to be represented either as past already or as passing quickly.

کَه مَا هَوَس د مُریدَانُو د نیمُو نَه کَوَلی بَه خوَړُو خبَرُو د غلَّه نَه غَلیبدَی چه بَه وَقت د فُرصَت ئې حُمَا جَامَه پټَولی اَو تَروَړی

حِرْص نَه كړی خُولَه ئی پَه خُونځاړی نَه ګَډَولی چا بَه د دی
كِيدَه نَه خَيرَلَه

If I had not been ambitious to get disciples, I would not have been deceived by the sweet words of the thief, who concealed my clothes when he found an opportunity; and if the fox had not been greedy and had not polluted his mouth by blood-eating, nobody would have torn up his belly.

Kalīlah ō Damanah (Gulsh. I, p. 114).

دَه وِ وُه لِيدَای پَه سَتَرګو ګُل اَندَامَه

مَا پَه دی پَسی جَامی كړَلی رَنګِينی

He said: Would that (once) the rosy-bodied would be seen (by me) with the eyes!

I have coloured my clothes for her sake.

Bahrām, V. 350.

§. 146.

4) The Aorist.

The Aorist is formed by putting the prefix وُ vŏ before the Imperfect. When in the Aorist the agent is expressed by the pronominal suffix ئی, by him (her), them, it is frequently inserted between the prefix وُ and the verb, as: وُ ئی وِ vŏ ē ve, he said. Further it is to be noticed, that when a verb commencing with a long syllable has the agent expressed by the pronominal suffix ئی, the first syllable may be separated from the verbal theme and the pronominal suffix ئی inserted between it and the remainder of the verb, but only when preceded by the prefix وُ and followed by the negation نَه, as: وَا ئی نَه وِرِيدَه v-ā ē nah vrēḍah, he did not hear (from آوِرِيدَل āvrēḍ-ęl); cf. §. 171.

Those verbs, which do not take the prefix وُ in the Imperative, forego it also in the Aorist. In the Aorist of وِ (p. p. of وَیَل) and اَمِر (p. p. of مِرَل) the prefix وُ may be optionally dropped.

The causal derivatives are usually dissolved in the Aorist into their component parts and join with the noun in question the Aorist of کَرَل (cf. §. 165, 6), as: زَه ئِی جوْړ کړم zah ē jōṛ. kṛ-am, I was made whole by him. The prefix وُ is never used with them, the verb being considered composite. The adjective must agree with its subject in gender and number, but also substantives, ending in a consonant, usually take the fem. termination.

Some defective verbs have a separate form for the Aorist, as shown in §. 143.

نوْر ئِی زِر خِیمَه پَارَه کړَه وِ ئِی رَاشَه نَنْدَارَه کړَه

زُلَیخَا ئِی وُبَلَلَه هَغَه لخَاِی وُ دَرَوَلَه

Then she made a slit in the tent and said: come, look!
She called Zulaiχā and placed her there.
Yusuf and Zulaiχā (Dorn, Chr. p. 209).

تَاسُو لَه دِی وَاقِعِی چِه تِیرَه شوَه وَلِی مُوږ خَبَر نَه کړُو

Why were we not informed by you of this accident, that happened?
Tārīχ-i murassaʒ (Gulsh. I, p. 7).

کَشر وروْر ئِی فِکر وُکړ چِه دَولَت خوْ مَخ پَه زُوَال کړ آسمَان هِیشَه دَ

هِی وَفَائِی آغَازَه کړَه

His younger brother thought: wealth has directed its face towards the end (i. e. will cease) and heaven has commenced the practice of unfaithfulness. Kalīlah ō Damanah (Gulsh. I, p. 86).

لَار بَارِیکَه شپَه تَارِیکَه مُغَل نَابُومَه لَار ئِی غَلطَه کړَه پَه هَلَاکَت وُرَسِیدَل

The road (was) narrow, the night dark and the Mughals without guide; they missed the road and ran into perdition.

§. 147.

5) The habitual Aorist.

This tense is formed by adding to the Aorist the particle ډَې, which may precede or follow it. The habitual Aorist of those verbs, which do not take the prefix وُ in the Aorist, outwardly coincides with the habitual Imperfect, so that the proper tense must be gathered from the context.

هغی ښځی چه ډه بدکاری اوْ ډه ناهنجاری مشهوره او معروفه د

عالَم وَه وینځی به ئی د بدکارئی دپاره واخستی

That woman, who was well known amongst the people by her wickedness and villany, used to take slave-girls for the sake of prostitution. Kalīlah ō Damanah (Gulsh. I, p. 111).

شیخ به کَلَه عاشقی له سَره پریښوَه

لاس وْ دَست ئی نه رَسیږی پارسائی ده

When did ever the Sheikh discontinue love from his head?
His hand does not reach it and (so) there is abstinence.
Xush'āl (Gulsh. II, p. 56, 2).

C. Tenses and moods, which are formed by means of the participle perfect and the auxiliary „to be".

By means of the participle perfect and the auxiliary „to be" three tenses and three moods are formed, viz: 1) The Perfect 2) The Subjunctive of the Perfect 3) The Pluperfect 4) The Subjunctive of the Pluperfect 5) The Conditional (Optative) of the Pluperfect 6) The Future past.

But as the intrans. and trans. verbs follow a different construction in these tenses (and moods), we must treat of both classes separately.

§. 148.

I. Intransitive verbs.

1) The Perfect.

The Perfect is formed by the participle perfect (see §. 18) and the auxiliary verb یَم yam*), I am etc. (cf. §. 162, 1), the participle agreeing with its subject in gender and number, as: تښتَلَی یَم tṣ̌-al-ai yam, masc., تښتَلی یَم tṣ̌-al-e yam, fem, I have fled; Plur. com. تښتَلی یُو tṣ̌-al-ī yū, we have fled (cf. §. 87, d).

Some verbs connect a synonymous adjective with the auxiliary یَم etc. instead of the participle perfect, as مَړ دَی, he has died (instead of: مړَلَی دَی, which is not in use), ناسْت یَم, I am seated (instead of the heavy کښیناستَلَی یَم, which is not used), ډِړوْت دَی he has fallen (instead of: ډِړوتَلی دَی).

The intrans. derivatives are dissolved into their component parts in the Perfect and add to the noun the auxiliary شَوَی یَم etc. (cf. §. 163, 9). The adjective must agree with its subject in gender and number, but the substantive also, if it end in a consonant, may be treated like an adjective. Many derivatives are already treated like primitives, without being dissolved into their component parts; with some both forms are in use, as زَه ډِوْهیدَلی یَم or زَه ډِوْه شَوَی یَم, I have understood.

دَا وَبَا دَه لَکیدَلی په هَر کُور په هَر دَرَک

This pestilence has stuck to every house, to every abode.
H'amīd (Gulsh. II, p. 94).

خُمُور په زَمانه کښی اِعیبَت ډِیر شَه د عَالَمُو ډوْزی ډَک شَوِی دِی

لَه بُوی ډِر غَه بُوی نَه ډِوْهیږی

*) The auxiliary may follow or precede the participle.

In our time calumny has become much, the noses of the people have been filled of smell, they do not understand that smell. Favāid uš-šarīẓah (Gulsh. I, p. 59).

دۆستی یه دۈشمنی یه وَیل د بَد گۆیانۆ بدله شوی ده

Friendship has been changed to enmity by the words of evil-speaking people. Kalīlah ō Damanah (Gulsh. I, p. 84).

§. 149.

2) The Subjunctive of the Perfect.

This mood is only used in the III. pers. Sing. and Plur. and is formed in the same way as the Indicative of the Perfect, only وِی or شَوِیْ وِی, the Subjunctive of the auxiliary (see §. 162, 2; §. 163, 10), being substituted. About the use of this mood see §. 202.

خوب صورت شاهزاده بهرام ئی نوم دیْ

کند وِی دلته راغلیْ تا لیدلیْ

He is a beautiful prince, Bahrām is his name,
Perhaps he has come here and was seen by thee.
Bahrām, V. 535.

§. 150.

3) The Pluperfect.

The Pluperfect is formed in the same way as the Perfect, only the auxiliary وُم etc. (§. 162, 4) or شَوَی وُم (§. 163, 11) being substituted, as: خَتَلَیْ وُم I had ascended; سَم شَوَی وُه, it had become level.

هغه ورځ چه وُه بهرام یه شکار وَتَلیْ

نور هوسیْ ئی وُه یه مخ کښی پاځیدلیْ

On that day, when Bahram was gone out for hunting,
Another deer had risen before his face. Bahrām, V. 514.

§. 151.

4) The Subjunctive of the Pluperfect.

The Paṣtō forms also a Subjunctive of the Pluperfect by means of the prefix بَه, which is either inserted between the participle perfect and the auxiliary, as: نښتَلَی بَه وُم, I would have been entangled, or which may precede the participle (separated by one or more words), the auxiliary following it, as: بَه نښتَلَی وُم. On the use of this mood see §. 216, 3; 204.

دَ تَن کوٹر مې بَه لَړغُون وُه مِینې سَوَی

کَه مې نَه رَاتلَی ژَړا بَه حِمَایَت

Ere now the house of my body would have been burnt by love,
If wailing had not come to my assistance. Abd-ul-Ḥamīd.

§. 152.

5) The Conditional (Optative) of the Pluperfect.

The Conditional of the Pluperfect is formed by the participle perfect and the auxiliary وَیْ vai, (وِی or وَایِ), which remains uninflected (§. 162, 6). The derivatives add to the noun شوَی وَیْ etc. (§. 163, 13); the adjective (and the participle شَوَیْ) must agree with its subject in gender and number; substantives also, ending in a consonant, may take the fem. termination, as noticed already (§. 149).

This mood is also used in optative sentences, with or without an optative particle. On the use of the Conditional of the Pluperfect see §. 205; 216, 3.

دَشکی زَه زوُولی نَه وِی بَه جَهَان رَاغلی نَه وِی

Would, that I had not been born, that I had not come into the world! Yusuf and Zulaiχā (Dorn, Chrest. p. 198).

§. 154.

6) The past Future.

This tense is formed by the participle perfect and the auxiliary بَه یَم (§. 162, 3). The derivatives add to the noun شَوَی بَه یَم etc. (§. 163, 14). The prefix بَه generally precedes the verb, separated by one or more words.

On the use of this tense see §. 206.

بی لَه خُدَای نوْر هِیڅوک خَبَر نَه دَیْ بَه دُنیَا کښی بَه دَ هِیڅَا بَه خَاطِر تیر شَوِی نَه وِی

Besides God not one knows them; on earth they will not have come into the heart of anybody.

Favāid uš-šarīšāh (Gulsh. I, p. 75).

§. 155.

II. Transitive (and causal) verbs.

Transitive and causal verbs have in all the past tenses a passive signification and must therefore be constructed accordingly, the agent being put in the Instrumental. Where the agent is not expressed the (proper) passive voice must be resorted to. But in the Perfect, Pluperfect and past Future (i. e. in the tenses made up by means of the participle perfect) the agent is often not mentioned, as: رَاوِړی دی, it has been said (Pers. آوردہ اند), so that the construction of these tenses approaches to some extent that of the Passive.

The causal derivatives are usually dissolved in the Perfect etc. into their component parts (cf. §. 18, c) and connect with the adjective or substantive the participle perfect of کړَل, to which the auxiliary verb is added in the same way as to the intrans. verbs, as: مَات ئی کَړی دَیْ, it has been broken by him.

In the modern language however they are frequently treated like primitive causals. It is understood, that the participle perfect must agree with its subject in gender and number. In the case of the derivative causals the adjective also (and partly the substantive) must conform to the gender and number of the subject.

§. 156.

1) The Perfect.

This tense is formed by the participle perfect and the auxiliary یَم etc. and کَړی یَم (§. 165, 9) respectively. Those verbs, which take the Plural in the Imperfect (cf. §. 143, 1), are also constructed with the Plural in the Perfect (Pluperfect etc.), as: خَندَلِی ئی دِی he has laughed, ئی فَرمَایَلِی دِی, he has commanded. The auxiliary may follow or precede the participle.

وَر تَه وَایَه کُل اَندَامِی یَم لِیږَلی
تَه خَپَل حَال رَاتَه مَعلوم کړه قَلَنْدَرَه

Say to him: I have been sent by Gul-andāmah; disclose to my thy circumstances, o Qalandar! Bahrām, V. 890.

هِیڅ خِرَدمَنْد نَقد پَه رَاحَتِ نَسیَه بَدَل کَړی نَه دَیْ

No sensible man has changed ready money for the repose of credit. Kalīlah ō Damanah (Gulsh. I, p. 96).

§. 157.

2) The Subjunctive of the Perfect.

This mood, which is only used in the III. pers. Sing. and Plural, is formed in the same way as the Perfect Indicative, only کَړی دِی . دِی etc. being substituted as auxiliary.

شَایَد دَا خَطّ یَه مَسْخَرَه کِی چَا کښلَیْ وِی

Perhaps this letter is written by some one as a joke.
Kalīlah ō Damanah (Gulsh. I, p. 97).

§. 158.

3) The Pluperfect.

This tense is formed by substituting وُم and کَړِی وُم respectively as auxiliary.

لَا جَنْګونَه ثِی لِیدَلِی نَه وُو وِیرَه ثِی یَه مَخ نَه وَه

He had not yet seen battles, no beard was on his face.
Tārīχ-i murassaʒ ((Gulsh. I, p. 46).

بَازِنْدَه وُه وِ آوِیدَلِی مِی وُو چِه یَه سَفَر کښِی تَجرِبَه حَاصِلَه شِی

Bāzindah said: I had heard, that in travelling experience is gained. Kalīlah ō Damanah (Dorn, Chrest. p. 13).

بَادشَاه یَوْ تَدبِیر چِه ثِی یَه زِرَه کښِی جوْړ کَړَیْ وُه بَیَان کَړ

The king explained a scheme, which he had prepared in his heart. Gulistān (Gulsh. I, p. 182).

§. 159.

4) The Subjunctive of the Pluperfect.

This mood is formed by substituting the auxiliary بَه وُم etc. The prefix بَه usually precedes the participle, the auxiliary following it, as: بَه مَا لِیدَلَی وُه, he would have been seen by me, but the auxiliary may also precede the participle, as: بَه مِی وُه لِیدَلَی. When the auxiliary follows the participle, the prefix بَه may also follow it, as: مِی لِیدَلَیْ بَه وُه.

کَه دَ وسپِنو غَر ټی پَه مَخ کښی وی هَم ټه ټی لوړَولَی وَه

If a mountain of iron had been before him, he would also have severed it. Gulistān (Gulsh. I, p. 180).

کَه مَهّار خُمَا پَه دَسّت وَیْ خپَلَه شَا مِی بَه لَه بَارَه ستَا پښه مِی بَه لَه رَفتَارَه خَلاَص کَړی وَه

If the rein would be in my hand, I would have freed my back from the burden and thy foot from going.
Kalīlah ō Damanah (Dorn, Chrest. p. 12).

§. 160.

5) The Conditional (Optative) of the Pluperfect.

This mood is formed by substituting the auxiliary وَیْ (وَای, وِی).

On its use see §. 205; 216, 3.

کَه تَا هَم دَا هَسی لِیدَلِی وَیْ لَکَه مَا لِیدَلِی دِی شَایَد چِه صَحرَا د هَم دَ دِیو لَه غَمَ پرِیښِی وَیْ

If thou also hadst seen such (things), as I have seen, perhaps you also would have left the desert out of grief about them.
Kalīlah ō Damanah (Dorn, Chrest. p. 16).

§. 161.

The past Future.

This tense is formed by substituting the auxiliary یَم ـه etc. The prefix ـه usually precedes the participle, the auxiliary following it, as: زَه بَه ټی لِیدَلَی یَم I shall have been seen by him, but the auxiliary may also precede the participle, as: زَه بَه ټی یَم لِیدَلَی.

On the use of this tense see §. 206.

ډوه جماعت ووېل چه څه طلسم به وی د پاره د محافظت کنج به څی څه کښلی وی

Some assembly of men said: it will be some talisman; for the sake of the preservation of the treasure something will (= may) have been written by him.

Kalīlah ō Damanah (Dorn, Chrest. p. 4.

دا به چا وېلی نه وی چه په جدائی زړۍ قرار دۍ

This nobody will have said, that in separation the heart is quiet. Aḥmad Shāh (Gulsh. II, p. 212).

§. 162.

IV. The auxiliary verbs.

In order to complete the conjugational process, the Paṣtō requires different auxiliary verbs, which have been partly pointed out already. As they offer many irregularities in their conjugation, they must here be treated separately.

I. The auxiliary verb „to be".

This verb has no infinitive; in its lieu is substituted, whenever necessary, the verbal theme اوسيدل ōs-ēd-ạl, to exist, to remain (Sansk. आस्). Thence also is taken:

The Imperative.

Sing. اوسه ōs-ah (cf. §. 122, a), be thou.

Plur. اوسئ ōs-aī, be ye.

The Imperative does not admit the prefix و; see §. 124.

1) The Present.

Sing.

زه یم zah yam, I am.

*) ته یې, ئې tah yē, ē, thou art.

هغه دی, ده masc. hayah dai, štah, he } is.

هغه دا, ده fem. hayah dah, štah, she }

Plur.

مونږ یو mūž yū, we are.

تاسی یئ, ئی, یاستئ, یاست tāse yaī, aī, yāstaī, yāst, you are.

هغه دی (دینه) hayah dī, (dī-nah) štah, they are.

The forms yam, yē or ē quite agree with the Persian substantive verb; in Paṣtō euphonic y is added, which however disappears again, when it is enclitically joined to another verb (cf. §. 135). The III. pers. Sing. دی (fem. دا) is rather curious. The Sindhī uses अथ (Prāk. अत्थि and enclitically त्थि), which in Paṣtō has been changed to دی (fem. دا) and in the Plural دی dī, as if دی was an adjective. To the Plural دی the termination -nah**) is also added, but only in the older language and in poëtry.

*) In some Mss. this ئې is only expressed by Kasr, which must well be noticed, as: شکر کړه چه داخل د محمد نبی در دین, be thankful, that thou belongest to the religion of the prophet Muḥammad. Gulsh. II, p. 116, 2.

**) Raverty in his Grammar, §. 283, quotes an example from the Tavallud nāmah, in which the termination nah is also added to the

Besides دَیْ (دَ) and دی the Paṣtō also uses the form شتَه for the Sing. and the Plural (com.), which is identical with the Persian هَشْت (Sansk. root अस्, to be), initial h being only a euphonic addition, which is already found in the Pārsī (Pārsī هَم = أم, هَند = أند). But though دَیْ, دی is identical with شتَه as regards its etymology, there is now this difference in signification, that دَیْ, دی only expresses the copula, whereas شتَه always refers to something existing. Occasionally both are used together, as: شتَه دَیْ etc. In the II. pers. Plur. we find also, besides یئ yaĭ, the form یاستئ yāstaĭ (or only یاست yāst in the west), in which initial ya has been lengthened. The negative form نشتَه*) ništah, (it) is not, coincides with the Persian نیست.

2) The Subjunctive.

The Paṣtō forms the Subjunctive from the root भू, like the Persian (بُوَم), but it is only employed in the III. pers. Sing. and Plural, as:

Sing. and Plural.

وِی vī (وِینَه vī-nah), he, she, they may be.

دِ وِی de vī, he, she, they should be.

II. pers. Sing., the only instance I have ever met with; the words are: کَه یَه حُب دَ حضرت یَنه, if thou art in the love of the Highness (= prophet). For the present this point must be left in abeyance, as I have no means of comparing the quotation from the Tavallud-Nāmah with a Mss.

*) But the pronunciation nahštah is also in use. In poëtry also نشتَه دَیْ is met with.

If a Subjunctive should be absolutely necessary for the other persons, the Subjunctive of اوسیدل must be used, as: زه اوسَم etc. (without the prefix وُ, cf. §. 124).

خُو خبَره مَرْد تَر خولی یَسْتَلی نَه وِی

چَه کښی پُښت وِی دَ نَه هَر عَیْب وُ هُنَر

As long as a man may not have let out a word from his mouth, every vice and virtue is*) hidden in him. Gulistān (Gulsh. I, p. 155).

مَدَاد اَو مَدَد هَم دَا رَنګ وَر تَه وُ وِ اَمَّا دَ پِیَادَه‌وُ سَرْدَار دِ لَه مُوږه یَو وِی

Madād and Madad also spoke thus to them: but the chief of the foot-soldiers should be one from us. Tārīχ-i murassaʒ (Gulsh. I, p. 8).

3) The Future.

As the Subjunctive is not used in the I. and II. pers. Sing. and Plural, the corresponding persons of the Present are employed, but in the III. pers. Sing. and Plural the Subjunctive is replaced.

Sing.

زَه بَه یَم zah bah yam, I shall be.

تَه بَه یِی, ۍ tah bah yē, ē, thou wilt be.

هَغَه بَه وِی (وِینَه) haɣah ba vī (vīnah), he, she will be.

Plur.

مُوږ بَه یُو mūž bah yū, we shall be.

---

*) Literally: may be hidden, the whole tenor of the sentence being kept hypothetical.

تاسی بَه یَئِی, ئَی, بَه یَاسْت tāse bah yaï, aī, bah yāst (west.), you will be.

(وِینَه) هَغَه بَه وِی hayah bah vī (vīnah), they will be.

4) The Aorist.

The Paṣtō possesses no Imperfect of the auxiliary verb „to be“, but only an Aorist, like the Persian, which is derived from the Sansk. root भू. In Prākrit भू is changed to hō (hava, Varar. VIII, 1), and this form is made use of in the modern Prākrit idioms of India, but the Paṣtō (like the Persian) has preserved initial (but unaspirated) b = v (vu-m, Pers. بُودَم bū-dam *).

Sing.

زَه وُم zah vum, I was.

تَه وِی tah vē, thou wast.

(وُ) هَغَه وُه masc. hayah vuh, he
هَغَه وَه fem. hayah văh, she
} was.

Plur.

مُوږ وُو mūž vū, we were.

تاسی وَئِی tāse; vaī, you were.

---

*) The Paṣtō vu-m corresponds to the Sindhī होसि, I was, see my Sindhī Gram. p. 304, Annot. The Persian بُودَم is to be referred to the Sansk. past part. भूत.

هَغَه وُو (وُونَه) masc. hayah vū (vū-nah) } they were.
هَغَه وِی (وِ) *) fem. hayah vē (ve) }

٦١

هَم ثِی هُونبَرَه یِیر مَرِیوُنَه چِه هَمَه شَایِستَه وُونَه

هَمَکِی زَرِّین کَمَر وُو یَر مَخ کَنبُلِی تَر قَمَر وُو

He had also so many slaves, who were all beautiful;
All had golden girdles, in their face they were fairer than the moon. Yusuf and Zulaiχā (Dorn, Chrest. p. 205).

5) The habitual Aorist.

This tense is formed by means of the particle بَه, which is added to the Aorist, as: زَه بَه وُم, I was or I used to be. This tense is also used to express the Subjunctive of the Imperfect in the main part of a conditional sentence. It has been shown already, that, joined as auxiliary to a participle perfect, it serves to express the Subjunctive of the Pluperfect.

It is to be noticed, that بَه وُم etc., when used in the main part of a conditional sentence, the dependent part of which contains the Conditional or the Subjunctive of the Pluperfect (with the conjunction کَه), is to be likewise translated as a Subjunctive of the Pluperfect.

چِه لَه کَربُوغِی رَاغَی وَ سُونبَالِی وَتَه بَوَه جَمَاعَت بَه وَر سَرَه وَه هَمِیشَه بَه ثِی تَاخت بَاخت کَاوَه

---

*) The form وُم vum is properly a contraction from vu-am, the initial a of the flexional termination (am) being dropped; in وُثِی, وِی, وَه on the other hand the radical u has been ejected, as before all the person had to be fixed; the Plural وُو (instead of vu-al) is a curious euphonic change, which is only found in وُو and شُوُو (= شُوَل).

When he came from Karbūγah to Sūniālah, a company used to be with him, he always made predatory inroads. Tārīχ-i murassaʿ (Gulsh. I, p. 42).

ستا یَه دَرد کښی طَبیب وَائی وَرحْمَان تَه

لَا یَه شَه وُه کَه د حَال تَر دَا بَتَّر وی

Respecting the pain about thee the physician says to Rahʿmān: It would be still better, if thy state were worse than it is. Rahʿmān (Gulsh. II, p. 27, 2).

کَه تَه هَم اُودَه شَوَی وی لَه د نَه پیر شَه یَه وو چه د وَکړی یَه عَیْب

جُوئی کښی پریوتی

If thou also hadst been asleep, it would have been much better than that thou didst fall into the criticism of others. Gulistān.

6) The Conditional (Optative) of the Aorist.

As this auxiliary is not possessed of an Imperfect, the Conditional is derived from the Aorist, which is not the case with any other verb. This mood is used in the dependent part of a conditional sentence*) (with the conjunction کَه), in optative sentences and not unfrequently also in final sentences, governed by the final conjunction چه (in order that), see §. 198, 3.

Sing.

زَه, تَه, هَغَه وَی, وی, وَای (کَه) (kah) zah, tah, haγah vai, vē, vāe,

(If) I, thou, he, she were, or: would that I etc. were!

Plur.

مُوږ, تَاسی, هَغَه وَی, وی, وَای (کَه) (kah) mūž, tāse, haγah vai, vē, vāe,

(If) we, you, they, were, or: would that we etc. were!

*) If in the main part of a conditional sentence the Pluperfect (Conditional or Subjunctive) be employed, the Conditional وَی etc. must likewise be translated as a Pluperfect: would have been.

بِیَا کَنجُور وِ بَهرَام نِشتَه وَه دَا خَاي کښی

کَه بَهرَام وَای خُو بَه هَر چَا تَه تَشهِیر وُه

Then said Kanǰur: Bahrām is not here;
If he were, every body would surely know it.
Bahrām, V. 564.

کَه چَرِی وَه زَمَانَه دَ پِلَارُونُو خپَلُو کښی مُوږ وِی وَه وِینُو دَ نَبِیَانُو لَه

دُوِینُو سَرَه شرِکَت بَه مُو نَه وُه کَړَی

If we had been in the time of our fathers, we would not have taken part with them in the blood of the prophets.
Matth. 23, 30.

کَشکی زَه خَاوَرِی اِیرِی دَ تَا دَ دَر وِی

چِه قَدَم دِ هَمِیشَه خُمَا وَه سَر وِی

Would that I were the dust and ashes of thy door,
that thy foot might be always on my head!
Rah'mān (Gulsh. II, p. 27, 2.)

It is remarable, that the Paṣtō, like the Sindhī, has not formed a Perfect and Pluperfect from this root (भू); in most cases the Aorist is substituted in their stead or some other circumscription of these tenses is resorted to, when necessary.

§. 163.

II. The auxiliary verb شوَل šv-aḷ, to become*).

شوَل is not only used as auxiliary with derivative verbs, but is also employed in the formation of the Passive §. 170.

*) The original signification of شـوَل 'to go' (Sansk. सु), is still found in Paṣtō; also the Persian auxiliary signifies originally 'to go'. It is very interesting, that in Hindī, Panǰābī etc. the passive voice is likewise made up by means of an auxiliary, which signifies 'to go' (جَانَا).

Many adjectives and substantives, when connected with شَوَل, express the idea of a verb, without being moulded into a regular derivative verb, as: رَوَان شَوَل ravān šv-ạl, to depart, فِرَار شَوَل firār šv-ạl, to flee etc.

The Imperative.

Sing.

شَه š-ah or وُشَه vŏ-š-ah, become.

Plur.

شَئِی š-aī or وُ شَئِی vŏ š-aī, become ye.

1) The Present.

Sing.

زَه شَم zah š-am I become.

تَه شِی tah š-ē thou becomest.

هَغَه شِی hayah š-ī, he, she becomes.

Plur.

مُوږ شُو mūž š-ū, we become.

تَاسِی شَئِی tāse š-aī you become.

هَغَه شِی hayah š-ī they become.

2) The Subjunctive of the Present.

This mood may be formed with or without the prefix وُ, but when شَم etc. forms the Subjunctive of a derivative verb

(§. 132), the prefix وُ is prohibited; the same is generally the case, when a noun with شَوَل expresses the idea of a verb.

Sing.

زَه شَم, وُشَم zah šam, vŏ šam, I may become, that I become.

تَه شِی, وُشِی tah šē, vŏ šē, thou mayst became.

هَغَه شِی, وُشِی haγah sī, vŏ šī, he, she may become.

هَغَه دِ شِی, دِ وُشِی haγah de šī, de vŏ šī, he, she should become.

Plur.

مُوږ شُو, وُشُو mūž šū, vŏ šū, we may become.

تَاسِی شَئِی, وُشَئِی tāse šaī, vŏ šaī, you may become.

هَغَه شِی, وُشِی haγah šī, vŏ šī, they may become.

هَغَه دِ شِی, دِ وُشِی haγah de šī, de vŏ šī, they should become.

مُنَاسِب دَیْ چِه مَی وُ وژنَم دِلبَرِی

چِه دَا لَار یَه اَمَن شِی لَه دِی جَنجَالَه

It is becoming, that I should kill them, o beloved!
That this way may become safe from this trouble.
Bahrām, V. 171.

مَن فُلِیل یَه یَوَه مَچ سَرَه بَد بُوی شِی

بَد دِ نَه شِی یَوْ زَمَان هَمرَاه دَ چَا

A maund of scented oil becomes fetid by one fly:
The bad should not become for one time the companion of any one.
Kalīlah ō Damanah (Gulsh. I, p. 84).

3) The Future.

This tense is formed from the Subjunctive by means of the prefix بَه.

Sing.

زَه بَه شَم, زَه بَه وُ شَم zah bah šam, zah bah vŏ šam, I shall become.

تَه بَه شِی, تَه بَه وُ شِی tah bah šē, tah bah vŏ šē, thou will become.

هَغَه بَه شِی, هَغَه بَه وُ شِی hayah bah šī, hayah bah vŏ šī, he, she will become.

Plur.

مُوږ بَه شُو, مُوږ بَه وُ شُو mūž bah šū, mūž bah vŏ šū, we shall become.

تَاسِی بَه شِئ, تَاسِی بَه وُ شِئ tāse bah šaī, tāse bah vŏ šaī, you will become.

هَغَه بَه شِی, هَغَه بَه وُ شِی hayah bah šī, hayah bah vŏ šī, they will become.

سَتَاسُو بَه لَه مِیرزَا سَره عَظِیم جَنگ وُ شِی اَمَّا فَتْح بَه سَتَاسُو وِی

A great war of yours will take place with Mīrzā, but the victory will be yours. Tārīχ-i murassaʒ (Gulsh. I, p. 8).

پَس لَه مَرْگ بَه هَمَه سَره یَکسَان شِی

کَه گَدَای کَه مَهَاجِن وِی کَه مَهَراج

After death all will be alike together, if it be a beggar, a banker or a king. Xavājah Muḥammad (Gulsh. II, p. 107, 3).

4) The Imperfect.

Sing.

زَه شوَلَم, شوَم zah šv-al-am, šv-am, I became.

تَه شوَلِی, شوِی tah šv-al-ē, šv-ē, thou becamest.

هَغَه شُ haγah š-ąh, he
هَغَه شوَلَه, شوَه haγah šv-al-ăh, šv-ăh, she } became.

Plur.

مُوږ شوَلُو, شوُو (شُو) mūž šv-al-ū, šv-ū (švu), we became.

تَاسِی شوَلئِی, شوَئِی tāse šv-al-aī, šv-aī, you became.

هَغَه شوَل, شوَّه, شوُو (شوُونَه) haγah šv-ąl, šv-ąh, švū (švūnah), m. } they became.
هَغَه شوَلِی, شوِی (شوِ) haγah šv-al-ē, šv-ē (šve), f.

شپَه وْ وَرځ دَ دِی فَانِی پَه طَلَب شوِی
وَ بَاقِی وَتَه دِ شَا کِرَه بِی تَمِیز

Day and night thou wentst in search of this transitory (world), thou turnedst thy back on eternity, o indiscreet one! Xavājah Muḥammad (Gulsh. II, 111, 1).

5) The habitual Imperfect.

This tense is derived from the Imperfect, by means of the particle بَه, which may precede or follow the verb.

Sing.

زَه بَه شوَلَم, بِه شوَم zah bah šv-al-am, bah šv-am, I used to become etc. etc. (quite like the Imperfect).

عَمَلُونَه خُمُوږ دَا وُو چِه پَه مَسْجِد بَه مُوږ پَه هَسِی وَقْت حَاضِر شوُو چِه اِذَانُونَه بَه هَلتَه وَاوِرِیدَه شُو

Our works were these, that we used to be present in the mosque at such a time, when the summons to prayer were heard there.
Favāid uš-šarīšāh (Gulsh. I, 70).

6) The Conditional (Optative) of the Imperfect.

Sing.

شْوَیْ, شْوِی, شْوَای or شْوَلَیْ, شْوَلِی, شْوَلَای	زه zah ته tah هغه hayah	švai, švē, švāē. or švalai, švalē, švalāe.

I, thou, he, she should become, or: would, I, thou, he, she would become!

Plur.

شْوَیْ, شْوِی, شْوَای etc.	مُوږ mūž تاسی tāse هغه hayah	švai, švē, švaē. etc.

We, you, they should become, or: would, we, you, they would become!

یَس لَه مَرْګ می ډَه هَسی مَکَان کْور شْوِی
چه پِر تَل دَ کښلیږْ لَار وِی څَه بَه ښَه وُو

Would that after death my grave would be in such a place, that there would be on it always the way of the fair ones, how beautiful would it be! Xušḥāl (Gulsh. II, p. 54, 3).

7) The Aorist.

The Aorist may or may not take the prefix وُ vŏ; with a derivative verb the prefix وُ is prohibited (§. 139).

Sing.

زَه وُ شوَلَم, وُ شوَم zah vŏ šv-al-am, vŏ šv-am
or:
زَه شوَلَم, شوَم zah šv-al-am, šv-am
} I became.

etc. etc. (like the Imperfect).

8) The habitual Aorist.

The habitual Aorist is formed from the simple Aorist by means of the particle بَه. When the Aorist is not preceded by the prefix وُ, the habitual Aorist and the habitual Imperfect outwardly coincide and only the context can decide the tense.

Sing.

زَه بَه وُ شوَلَم, بَه وُ شوَم zah bah vŏ švalam, bah vŏ švam
or:
زَه بَه شوَلَم, بَه شوَم zah bah švalam, bah švam
} I used to become; etc. etc.

اِرشَاد مِی بَه دَ کَلِمِی وَر تَه وُکَړ کَه بَه مُسَلمَان شَه اَمَان مِی بَه وَر کَړ کَنَه مَړ مِی بَه کَړ

I used to teach him the kalimah; if he became a Musalmān, I used to give him quarter, if not, I killed him.
Tārīχ-i murassaʒ (Gulsh. I, p. 42).

9) The Perfect.

Sing.

یم	شَوَی šavai, masc.*)		yaṃ, I have become.
یی, ئی	(شَوِ) شَوِی šave, fem.		yē, ē, thou hast become.
دَی			dai, he has become.
دَه			dah, she has become.

Plur.

یُو			yū, we have become.
یَئِی, ئَیْ, یَاسْت	شَوِی šavī		yaī, aī, yāst, you have become.
دِی			dī, they have become.

زَه یَه خپَلَه یَه تَا نَه یَم مَیَن شَوَی ستَا لَه لوْرِیَه یَه مَا شَوِ وَه نِدَا

I have not become enamoured with thee from my own account, from thy side the call had been made on me. Rahmān. (Gulsh. II, p. 5, 3).

10) The Subjunctive Perfect.

Sing.

وِی	شَوَی masc. šavai	he, she	may have become.
	شَوِی fem. šave	vī,	

Plur.

شَوِی وِی (com.) šavī vī, they may have become.

---

*) The other form شَوَلَیْ švalai (fem. شَوَلِی švale) is not much in use.

11) Pluperfect.

Sing.

وُم / وِی / وُہ / وَہ	شَوَی šavai, masc.	vum, I had become.	
		vē, thou hadst become.	
	شَوِی šave, fem.	vuh, he / văh, she	had become.

Plur.

وُو / وُئی / وُو / وِی	شَوِی šavī	vū, we had become.	
		vaī, you had become.	
		vū, masc. / vē, fem.	they had become.

12) The Subjunctive of the Pluperfect.

Sing.

*) بَہ وُم / بَہ وِی / بَہ وُہ / بَہ وَہ	شَوَی masc. šavai / شَوِی fem. šave	bah vum, I should have become.	
		bah vē, thou wouldst have become.	
		bah vuh, he / bah văh, she	would have become.

*) Or: بَہ وُم شَوَیْ, or: وُم بَہ شَوَی; the particle بَہ very rarely follows the auxiliary, as: شَوَی وُم بَہ.

Plur.

بَه وُو بَه وَتِی بَه وُو m. بَه وِی f.	شَوِی šavī	bah vū, we should have become. bah vaī, you would have become. bah vū, m. bah vē, f. — they would have become

13) The Conditional (Optative) of the Pluperfect.

Sing.

وِیْ, وِی, وَایِ	شَوَی m. شَوِی f.	زَه zah تَه tah هَغَه hayah	šavai m. šave f. — vai, vē, vāe.

(If) I, thou, he, she had become; or: would, that I etc. had become!

Plur.

شَوِی وَیْ, وِی, وَایِ	مُوږ mūž تَاسِی tāse هَغَه hayah	šavī vai, vē, vāe.

(If) we, you, they had become; or: would that we etc. had become!

14) The past Future.

Sing.

*) بَه یَم بَه ئِی بَه وِی	شَوَی šavai, m. شَوِی šavai, f.	bah yam, I shall have become. bah ē, thou wilt have become. bah vī, he, she will have become.

*) Or بَه یَم شَوَیْ, or: یَم بَه شَوَی.

Plur.

بَه ئو بَه ئێ بَه وِی	شَوِی šavī	bah yū, we shall have become. bah aī, you will have become. bah vī, they will have become.

§. 164.

III. The auxiliary کِیدَل kēd-ạl, to be made.

This auxiliary is chiefly used in the formation of the Passive voice. It is regular but defective, being only used in the Present, Future and Imperfect; for the other tenses and moods شَوَل is substituted. This auxiliary is important also for this reason, that it furnishes the terminations for the intrans. verbs ending in ēd-ạl, initial k only being dropped (cf. §. 116, c).

1) The Present.

Sing.

زَه کِیژَم zah kēž-am, I am made.

تَه کِیژِی tah kēž-ē, thou art made.

هَغَه کِیژِی haɣah kēž-ī, he, she is made.

Plur.

مُوږ کِیژُو mūž kēž-ū, we are made.

تَاسِی کِیژَئِی tāse kēž-aī, you are made.

هَغَه کِیژِی haɣah kēž-ī, they are made.

2) The Future.

Sing.

زه به کیږم zah bah kēž-am, I shall be made*).

etc. etc. (like the Present).

3) The Imperfect.

Sing.

زه کیدلم, کیدم zah kēd-al-am, kēd-am, I was made.

ته کیدلې, کیدې tah kēd-al-ē, kēd-ē, thou wast made.

هغه کیدلی masc., hayah kēd-aḷ, he was made.

هغه کیدله, کیده fem., hayah kēd-al-ăh, kēd-ăh, she was made.

Plur.

موږ کیدلو, کیدو mūž kēd-al-ū, kēd-ū, we were made.

تاسې کیدلئی, کیدئی tāse kēd-al-aī, kēd-aī, you were made.

هغه کیدل, کیدلی masc., hayah kēd-aḷ, kēd-aḷ
هغه کیدلې, کیدې fem., hayah kēd-al-ē, kēd-ē
} they were made.

4) The habitual Imperfect.

Sing.

زه به کیدلم, به کیدم**) zah bah kēd-al-am, bah kēd-am, I used to be made, etc. etc. (like the Imperfect).

---

*) The prefix و is never used with the Future, there being no Subjunctive of the Present in use.

**) The particle به bah may also follow the verb, as: کیدلم به etc.

§. 165.

IV. The auxiliary کړل kṛ-al, to make, to do.

This auxiliary is regular and complete.

Imperative.

Sing. وکړه vŏ kṛ-ah, do.

Plur. وکړئ vŏ kṛ-aī, do ye.

When کړل is used as an auxiliary (with causal derivatives), the prefix و is not used in the Imperative (§. 129).

1) The Present.

Sing.

زه کړم zah kṛ-am, I do.

ته کړې tah kṛ-ē, thou doest.

هغه کړي hayah kṛ-ī, he, she does.

Plur.

موږ کړو mūž kṛ-ū, we do.

تاسې کړئ tāsē kṛ-aī, you do.

هغه کړي hayah kṛ-ī, they do.

2) The Subjunctive of the Present.

Sing.

زه وکړم zah vŏ kṛ-am, I may do.

ته وکړې tah vŏ kṛ-ē, thou mayst do.

هَغَه وُ کړی hayah vŏ kṛ-ī, he, she may do.

*) هَغَه دِ وُ کړی hayah de vŏ kṛ-ī, he, she should do.

Plur.

مُوږ وُ کړُو mūž vŏ kṛ-ū, we may do.

تاسِی وُ کړئِی tāse vo kṛ-aī, you may do.

هَغَه وُ کړی hayah vŏ kṛ-ī, they may do.

هَغَه دِ وُ کړی hayah de vŏ kṛ-ī, they should do.

3) The Future.

Sing.

**) زَه بَه وُ کړَم zah bah vŏ kṛ-am, I shall do.

تَه بَه وُ کړی tah bah vŏ kṛ-ē, thou wilt do.

هَغَه بَه وُ کړی hayah bah vŏ kṛ-ī, he, she will do.

Plur.

مُوږ بَه وُ کړُو mūž bah vŏ kṛ-ū, we shall do.

تاسِی بَه وُ کړئِی tāse bah vŏ kṛ-aī, you will do.

هَغَه بَه وُ کړی hayah bah vŏ kṛ-ī, they will do.

---

*) Or, in the absence of the demonst. pronoun, وُ دِ کړی vŏ de kṛ-ī.

**) Without the personal pronoun زَه etc.: وُ بَه کړَم. In the Future the Subjunctive prefix is frequently dropped, especially in poëtry, as: زَه بَه کړَم, etc.

4) The Imperfect.

(Passive construction).

Sing.

*) زہ یې کړم zah ē kṛ-am, I was made by him.

ته یې کړې tah ē kṛ-ē, thou wast made by him.

هغه یې کړ, کړه m., hayah ē kaṛ, kṛ-ạh, he was made by him.

هغه یې کړله, کړه f., hayah ē kṛ-al-ăh, kṛ-ăh, she was made by him.

Plur.

موږ یې کړو mūž ē kṛ-ū, we were made by him.

تاسې یې کړئ tāse ē kṛ-aī, you were made by him.

هغه یې کړل, کړه m., hayah ē kṛ-ạl, kṛ-ạh
هغه یې کړلې, کړې f., hayah ē kṛ-al-ē, kṛ-ē
} they were made by him.

5) The habitual Imperfect.

Sing.

زه به یې کړم zah bah ē kṛ-am, I used to be made by him, etc. etc.
(like the Imperfect).

---

*) The fuller form کړلم kṛ-al-am, is not so much in use as کړم. It is understood, that the pronoun یې does not belong to the conjugation itself, but is only added, to show the construction of these tenses. Any other agent (be it a noun, a personal pronoun, demonstrative etc.) in the Instrumental may take its place.

6) The Conditional (Optative) of the Imperfect*).

کړَلَی ,کړَلِی ,کړَلَای or: کړَی ,کړِی ,کړَای	مَا mā تَا tā هَغَه hayah مُوږ mūž تَاسُو tāsū هَغُوْ hayō	kṛ-al-ai, kṛ-al-ē, kṛ-al-āē or: kṛ-ai, kṛ-ē, kṛ-āē

(If) by me, thee, him, her, us, you, them (he, she, they) would be made; or: would, that by me etc. would be made!

7) The Aorist.

Sing.

زَه وُ ئِی کړَم zah vŏ ē kṛ-am, I was made by him, etc. etc. (like the Imperfect).

8) The habitual Aorist.

Sing.

زَه بَه ئِی وُ کړَم zah bah ē vŏ kṛ-am, I used to be made by him, etc. etc. (like the Imperfect).

هَم ئِی کړَه حِکَایَتُونَه دَ هَر مُلک رِوَایَتُونَه

کَه بَه ذُوی مَذکُور دَ رُوم کړَ دِی بَه یَاد مِصر ذُوم(**کړَ

They also told stories (and) narratives of every country.
If those used to mention Rūm, she called to mind the name of Egypt. Yusuf and Zulaiχā (Dorn, Chrest. p. 190).

---

*) This mood however is seldom used; کړَلَی etc. may be referred to the Sing. and Plur. masc. and fem., as it remains unchanged.

**) مِصر ذُوم is, properly speaking, a grammatical mistake; we should expect either مِصر ذُوم or: ذُوم مِصر.

لَه مَا ثی یَوْ هُنَر پِټ کَړی وُه زَه ثی فَن وړځ پَه هَغه هُنَر لاندِ کړم

One artifice he had concealed from me; by that artifice I was put down to-day by him. Gulistān (Gulsh. I, p. 180).

مَا خَطَا وُکړَه چِه تَه مې بې ګُنَاه آزارَه کړی

I have done wrong, that thou wast oppressed by me without a fault (innocently). Gulistān (Gulsh. I, p. 178).

9) The Perfect.

Sing.

زَه ثی کَړی (کړی*) یَم zah ē kaṛai (kaṛe f.) yam, I have been made by him.

تَه ثی „ „ ثی tah ē kaṛai (kaṛe f.) ē, thou hast been made by him.

هَغه ثی کَړی دَی hayah ē kaṛai dai, he has been made by him.

هَغه ثی کَړی دَه hayah ē kaṛe dah, she has been made by him.

Plur.

مُوږ ثی کَړی یُو muž ē kaṛī yū, we have been made by him.

تَاسی ثی کَړی ئَی tase ē kaṛī aī, you have been made by him.

هَغه ثی کَړی دی hayah ē kaṛī dī, they have been made by him.

10) The Subjunctive of the Perfect.

Sing.

هَغه ثی کَړی (کړی) وی hayah ē kaṛai (kaṛe) vī, he (she) may have been made by him.

*) The other participial form کړلَی kṛ-al-ai is not much in use.

Plur.

هَغَه ئې کړی وی hayah ē kaṛī vī, they may have been made by him.

11) The Pluperfect.

Sing.

زه ئې کړی (کړې) وم zah ē kaṛai (kaṛe f.) vum, I had been made by him.

ته ئې کړی (کړه f.) وې tah ē kaṛai (kaṛe f.) vē, thou hadst been made by him.

هَغَه ئې کړی وُه hayah ē kaṛai vuh, he had been made by him.

هَغَه ئې کړی وَه hayah ē kaṛe văh, she had been made by him.

Plur.

مُوږ ئې کړی وُو mūž ē kaṛī vū, we had been made by him.

تاسې ئې کړی وئې tāse ē kaṛī vaī, you had been made by him.

هَغَه ئې کړی وُو m. hayah ē kaṛī vū,
هَغَه ئې کړی وې f. hayah ē kaṛī vē
} they had been made by him.

12) The Subjunctive of the Pluperfect.

Sing.

زه به ئې کړی (کړې) وم zah bah ē kaṛai (kaṛe f.) vum, I would have been made by him, etc. etc. (like the Pluperfect).

13) The Conditional (Optative) of the Pluperfect.

Sing.

زه ئې کړی (کړې) وَی, وی, وای zah ē kaṛai (kaṛe f.) vai, vē, vāe.

" " " " " " ته tah " " " " " "

" " " " " " هغه hayah " " " " " "

(If) I, thou, he, she would have been made by him, or: would that I, thou, he, she would have been made by him!

Plur.

مونږ ئې کړی وَی, وی, وای mūž ē kaṛī vai, vē, vāe.

" " " " " تاسې tāse " " " " "

" " " " " هغه hayah " " " " "

(If) we, you, they would have been made by him, or: would that we, you, they would have been made by him!

14) The past Future.

Sing.

زه به ئې کړی (کړې) یم zah bah ē kaṛai (kaṛe) yam.

ئې " " " ته به tah bah " " " ē.

وی " " " هغه به hayah bah " " " vī.

I, thou, he, she will have been made by him.

Plur.

مُوږ بَه ئَې کَړی یُو mūž bah ē kaṛī yū.

ئَې „ „ „ تَاسِی بَه tāse bah „ „ aī.

وِی „ „ „ هَغه بَه hayah bah „ „ vī.

We, you, they will have been made by him.

§. 166.

V. The auxiliary کَول kav-ạl, to do, to make.

This auxiliary is partly irregular and defective.

Imperative.

Sing. وُ کَوَه vŏ kav-ah
کَه وُ vŏ k-ah
} do.

Plur. وُ کَوَئی vŏ kav-aī
وُ کَئی vŏ k-aī
وُ کَانړَئی vŏ k-āṇraī
} do ye.

The prefix وُ is prohibited, when کَول, in connexion with an adjective or substantive forms a causal derivative (§. 129), otherwise it may be optionally used or dropped.

1) The Present.

Sing.

زَه کَوَم zah kav-am, I do.

تَه کَوِی tah kav-ē, thou doest.

هَغه کَوِی, کَا, کَ, کَاند hayah kav-ī, kā, ka, kāṇde, he, she does.

---

*) وُ کَانړَئی is more a Precative; see §. 120.

Plur.

مُوږ کَوُو mūž kav-ū, we do.

تَاسِی کَوِئی tāse kav-aī, you do.

*) هَغَه کَوِی haγah kav-ī, kā, ka, kānde, they do.

2) The Subjunctive of the Present.

Sing.

زَه وُ کَوَم, وُکَم zah vŏ kav-am, vŏ k-am, (that) I do, I may do.

تَه وُ کَوِی, وُ کِی tah vŏ kav-ē, vō k-ē (that) thou do.

هَغَه وُ کَوِی, وُ کَا, وُ کَ, وُ کِی, وُ کَانِد haγah vŏ kav-ī, vŏ kā, vŏ ka, vŏ k-ī, vŏ kānde, (that) he, she do.

هَغَه دِ وُ کَوِی**) haγah de vŏ kavī, etc., he, she, should do.

Plur.

مُوږ وُ کَوُو, وُ کُو mūž vŏ kav-ū, vŏ k-ū, (that) we do.

تَاسِی وُ کَوِئی, وُ کُئی tāse vŏ kav-aī, vŏ k-aī, that you do.

هَغَه وُ کَوِی, وُ کَا, وُ کَ, وُ کِی, وُ کَانِد haγah vŏ kav-ī, vŏ kā, vŏ ka, vŏ k-ī, vŏ kānde, that they do.

---

*) In the form kānde the old Sansk. flexional termination of the Plural anti (Pers. and) seems to be contained; the forms kā, ka are quite anomalous.

**) Or without the demonst. pronoun: وُ دِ کَوِی vŏ de kavī, وُ دِ کَا, etc. But when دِ is used, the prefix وُ is frequently omitted, as: دِ کَا, etc.

هَغَه د وُ کَوِی hayah de vŏ kav-ī, etc., they should do.

دوسْت لَرَه هُونبَرَه قُوَّت مَه وَرکَوَه چه کَه اَحیَانًا غَلیم شی بَرابَری دَر سَرَه وُ کَا

Don't give so much power to a friend, that, if by chance he become an enemy, he may compete with thee.

Gulistān (Gulsh. I, p. 181).

پَرْهیز دِ هَر خْوک وُ کَا لَه دی هَسی کُمْرَاهْتی بَل وَارَه اَفغَانَان دِ هَم یَاد کَا

Every one should refrain from such an aberration, all the other Afghāns too should remember (this). Maχzan-i Paṣtō. (Gulsh. I, 136 and 137).

3) The Future.

Sing.

*) زَه بَه وُ کَوم, زَه بَه وُ کَم zah bah vŏ kav-am, zah bah vŏ k-am, I shall do, etc. etc. (like the Subjunctive)

4) The Imperfect**).

(Passive construction).

Sing.

هَغَه بِّی کَاوُه, کَا, کَه, کَ hayah ē kāv-ŏh, kā, kạh, kạ, he (it) was done by him.

هَغَه بِّی کَوَلَه, کَه, کَا hayah ē kav-al-ah, k-ăh, kā, she was done by him.

Plur.

هَغَه بِّی کَوَل hayah ē kav-ạl, m.
هَغَه بِّی کَوَلی hayah ē kav-al-ē, f. } they were done by him.

---

*) The prefix وُ is often dropped.

**) Of کَوَل the personal passive form is not used in the I. and II. person Sing. and Plural, instead of them the Imperfect of کَیَل is substituted.

5) The habitual Imperfect.

هَغَه بَه ئی کاوه , کا , که , ک hayah bah ē kāv-ŏh, kā, k-ą̄h, k-ą̄,

he (it) used to be done by him etc. (like the Imperfect).

شاهزاده ئی ګذار تیر په شه هنر کړ

مرئنی حکمت کاوه په څو قسمونه

The prince warded off his stroke with fine art, in different manners he practised manly skill. Babrām, V. 240.

هَغَه ظالم له خپلو یارانو سره خبری کولی چه نه پوهیږم دا اور څما په

دور له کمه لوړیه و لګیدَه

That oppressor was talking with his friends (saying): I do not comprehend, from whence this fire came upon my house.
Gulistān (Gulsh. I, p. 179).

د هغو په حاصل به ئی اوقات ګذاری کولَه

By the gain of those she used to get her subsistence.
Kalīlah ō Damanah (Gulsh. I, p. 111).

6) The Conditional (Optative) of the Imperfect*).

کولَی , کولی , کولای

مَا mā	
تَا tā	
هَغَه hayah	
مُوږ mūž	
تاسی tāse	
هَغو hayō	

kavalai, kavalē, kavalāē.

(If) by me, thee, him, her, us, you, them, he, she, they would be done, or: would that by me etc. would be done!

*) This mood is seldom used; کولَیْ etc. undergoes no change for gender or number.

7) The Aorist.

Sing.

هَغَه ئې وُ کَه, وُ کَ, وُ کَا, وُ کَیْ (*) hayah ē vŏ k-ạh, vŏ kạ, vŏ kā, vŏ kaī, he (it) was done by him.

هَغَه ئې وُ کَه, وُ کَ, وُ کَا hayah ē vŏ k-ăh, vŏ k-ă, vŏ kā, she was done by him.

Plur.

هَغَه ئې وُ کَه, وُ کَ, وُ کَا m. hayah ē vŏ k-ạh, vŏ k-ạ, vŏ kā,
هَغَه ئې وُ کَولې (وُ کړې) f. hayah ē vŏ kav-al-ē (vŏ kṛ-ē)
} they were done by him.

رِوَایَت دَی هَسې شَوَی چه خُدَایْ وَحِی وَ مُوسَی نَبِی تَه وُ کَه

It has been narrated, that God made a revelation to the prophet Mūsā. Fayāid uš-šarīšāh (Gulsh. I, 58).

مَا پِرِ هِیچ کَمِی وُه نَه کَا پَر جَنْګُونَه

I did not inflict upon him any defeat in the battles.
Bahrām, V. 190.

چَه وَار وَار یَارَانُو تِیر کَا خَپَل وَارُونَه

The friends passed their turns in succession.
ʿAbd-ul-Qādir (Gulsh. II, p. 197, 3).

---

*) In the Aorist the forms وُ کَاوُه, وُ کَوَلَه, وُ کَوَل are also used, but not so much as the short ones. In the fem. Plural وُ کړې is frequently substituted for وُ کَولې.

8) The habitual Aorist.

هَغَه بَه ئی وُ کَه , وُ کَ , وُ کَا وُ کَیْ hayah bah ē vŏ k-aḥ, vŏ k-a, vŏ-kā, vŏ kai, he (it) used to be done by him.
etc. etc. (like the Aorist).

Of کَوَل a participle perfect is, as a rule, not formed, instead of it the participle perfect of کړل is substituted, but a conjunctive participle past (in connexion with شوَل, to be able) is derived from it (کَولَیْ). In poëtry a participle perfect is occasionally met with, as:

کَه خَبَر د ن بَهرَام رَالَـه رَا نَه وُوَر

اَیْ شَبْرَنگ سَر بَه سَتَا شی غُوخ کَولَیْ

If no information about Bahrām is (was) brought by thee to me, O Shabrang, thy head will be cut off! Bahrām, V. 530.

But in a personal passive construction (I. II. pers. Sing. and Plur.) only کَړی is used.

§. 169.

V. The compound verb.

The Paṣtō has not quite lost the power to form two verbs into one by putting the first in the conjunctive participle past, as it is so frequently done in the modern Indian Prākrit idioms. But this junction of two verbs is no longer in general use in Paṣtō, but restricted to compositions with the verb شوَل *), to be able, whereas even the Persian has retained the power to join the participle past of a verb with تَوَانِستَن, شَایِستَن, بَایِستَن and خوَاستَن to one (grammatical) whole **).

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*) بوَیَه bōyaḥ, it is necessary, may also take to itself a participle past conjunctive.

**) In Persian the rule is generally put down thus, that with the verbs quoted the final ـَـن of the Infinitive is rejected. But this is

The signification of شوَل in such connexions is rather curious. We have seen already, that شوَل signifies 'to go', 'to become', like the Persian شُدَن, but in a compound verb, which denotes 'to be able', this meaning is inadmissible. As this whole formation points to the Sindhī, so also very likely the etymology of شوَل must be sought in Sindhī. The Sindhī uses for this purpose सघणु sagh-aṇu, to be able, Hindī सकना sak-nā (Sansk. शक्); from this root sagh first sag has sprung, thence, owing to the predilection of the Paṣtō for conjunct consonants, sg, and with transition of g to v (which is not uncommon even in Persian) sv-aḷ (or šv-aḷ, initial s passing at the same time into š). For this etymology speaks also this peculiar circumstance, that شوَل, when signifying 'to be able', is constructed as a transitive verb in the past tense, when compounded with a transitive verb, just like सघणु in Sindhī. Both verbs, شوَل to go, to become and شوَل to be able, though identical in outward form, must therefore be well distinguished from each other.

As in Sindhī so also in Paṣtō another verb is joined with شوَل, to be able, by being put in the past conjunctive participle. The termination of the past conj. participle is in Sindhī yō (Sansk. य and Prākrit इअ) and analogously in Paṣtō ai or lengthened āē, or al-ai, al-āē*). As regards the formation of the past conjunctive participle it concides with that

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strictly speaking, not the case. The verbal root forms, after the rejection of final an, the participle past (cf. §. 125, 4, note) and this is compounded with the finite verb, as proved by the Indian Prākrit idioms and the Paṣtō. That also the Infinitive may be joined with those verbs, does not speak against it.

*) The termination al-ai, al-āē has its precedent already in Sanskrit, as: निर्गत्य (निर्गम्) etc.

of the participle perfect, with the only but natural difference, that the past conjunctive participle does not undergo any change for gender or number, as little as in Sindhī.

Any verb may thus be joined in the past conj. participle with شول, except the derivatives, which cannot form a simple participle perfect. In the case of the intrans. derivatives a circumscription must be resorted to, where necessary, by such like expressions as: طاقت لرل to have power, توان لرل to have power or تواښيدل, to be able. But verbs compounded with کول may form a past conj. participle or the causal derivatives may form a regular participle perfect. E. g. څوک شی پيدا کولی, who can create? (Gulsh. II, p. 29, 2). زرغونولی شی, he can make green.

The Paštō uses this compound verb only in the Present, the Future, the Imperfect and Aorist; the other tenses and moods, if absolutely required, must be circumscribed, as pointed out. In the Present and Future there is no difference between intrans. and transitive (causal) verbs, both being formed in the same way.

1) The Present.

Sing.

شم	رسيدلی, رسيدلای	ز zah	rasēd-alai, rasēd-alāe	šam
شی	or	ښ tah	or	š-ē
شی	رسيدی, رسيداې	هغه hayah	rasēd-ai, rasēd-āē	šī

I, thou, he (she) can arrive.

Plur.

شُو / شَئی / شِی	رَسِیدَلَیْ, رَسِیدَلَایِ / or / رَسِیدَیْ, رَسِیدَایِ	مُوږ mūž / تَاسِی tāse / هَغَه hayab	rasēd-alai, rasēd-alāē / or / rasēd-ai, rasēd-āē	šū / šaī / sī

We, you, they can arrive.

2) The Future.

Sing.

*) شَم (etc.) زَه بَه رَسِیدَلَیْ zah bah rasēd-alai (etc.) šam, I shall be able to arrive etc. (like the Present).

څوک لَه زَمکِی وَ آسمَان وَتَه خَتَیْ شِی

دَه عِیسَی لَږه وَرکَړِی دَا مَقَام دَیْ

څوک لَه خُدَایِ سَره خَبَرِی شِی کَولَی

دَه مُوسَی مُشَرَّف کَړِی دِه دَا شَان دَیْ

Who can ascend from earth to heaven? this place he has given to Jesus.

Who can speak with God? with this dignity he has honoured Moses. Rah'mān (Gulsh. II, p. 29, 2).

کَه خَه وُ خُورِی لَکَه زَهر دِه خُورِیږِی

دَه خوَړَایِ شِی دَه خَه خَښَایِ شِی دِه پِیرِی کښِی

If thou eatest anything, thou art pained as by poison; thou canst not eat, thou canst not drink anything in old age. Rah'mān. (Gulsh. II, p. 20, 2.)

*) In the Future the Subjunctive prefix وُ is not used, the verb being composite.

خان ایمان سپارلای بویه و هغه ته

چه ټی حکم جاری شوی پر هرچا دی

Soul and faith must be entrusted to him, whose order has become binding on every one. Rahʿmān (Gulsh. II, p. 20, 2).

د مړدانو په معراج به ورتللی نه شی

که د سعیی کوتاهی لری په زړه کښی

At the ascension of the dead he will not be able to go, if he have littleness of effort in his heart. Xušʿāl (Gulsh. II, p. 69, 3).

3) The Imperfect.

4) The Aorist.

Both tenses coincide; the prefix و not being used with the Aorist. Intransitive verbs are constructed personally, but transitive (causal), as noticed already, passively, the agent being put in the Instrumental; we must therefore consider both separately.

a) Intransitive verbs.

Sing.

شوم	رسیدلی, رسیدلای	زه zah	rasēdalai, rasēdalāe	švam
شوی	or	ته tah	or	švē
شه	رسیدی رسیدای	هغه m. haγah	rasēdai, rasēdāe	šaḷ
شوه		هغه f. haγah		švăh

I, thou, he, she could arrive.

Plur.

مږو رسیدلی (etc.) شوو mūž rasēdalai (etc.) švū

شوئی	رَسیدَلَی تَاسی tāse	„		švaī
شوَل	„	هَغَه m. hayah	„	švạl
شوَلی	„	هَغَه f. hayah	„	šval-ē

We, you, they could arrive.

تَر بَلَمْ پورِی وَر پَسی لِر لِر رَاتلَل نِیږدی وَرتَلَیْ نَه شوَل

Up to Balaṛ they came after him at some distance, near him they could not come. Tārīχ-i murassaꝛ (Gulsh. I, p. 49).

b) Transitive and causal verbs.

It is to be noticed, that in this tense (Imperfect and Aorist) only the third person Sing. and Plural can be employed, according to the following paradigm:

Sing.

*) مِی شَه	لِیدَلَیْ, لِیدَلَای	هَغَه m. hayah	līdalai, līdalāe	me šạh
	or		or	
مِی شوَه	لِیدَی, لِیدَای	هَغَه f. hayah	līdai, līdāe	me švăh.

He, she could be seen by me etc.

Plur.

مِی شوَل (etc.) لِیدَلَیْ هَغَه m. hayah līdalai (etc.) me švạl

شوَلی „ „ هَغَه f. hayah „ „ „ švalē

They could be seen by me etc.

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*) Instead of مِی or مَا all the pronouns (by thee, him etc.) or any agent may of course be used.

ډه مینځ د قبرونو کښې اوسیدله اوٌ هیڅا هغه ډه زنځیر هم نه شه تړلی ۱۱

He remained within the tombs and by nobody he could be bound even with chains. Mark. 5, 3.

اوٌ ډه هغه ځای کښې ده هیڅ معجزه کړی نه شوه (*

And in that place a miracle could not be done by him. Mark 6, 5.

هغه هنر څې چه پټ کړی وه ور ته واچاوه شاګرد څې دفع کولی نه شوه

That artifice, which he had concealed, he brought upon him, by (his) disciple it could not be warded off**). Gulistān (Gulsh. I, p. 180).

VI. The Passive Voice.

§. 170.

The Paṣtō is not possessed of a proper Passive voice as the Sindhī and partly the Panjābī, but it must resort to a composition in order to form a Passive. For this purpose the participle preterite and the participle perfect is employed, which are connected with the auxiliary شول and (more rarely) with کېدل, the participle agreeing with its subject in gender and number. The participle preterite (cf. §. 143) is only used in the simple tenses, i. e. in the Present, the Subjunctive Present, the Future, the Imperfect and Aorist, in the compound tenses only the participle perfect is used, which however may be equally used in the simple tenses also.

*) The difference between this and a regular passive construction is easily seen.

**) Literally: its repulsion (دفع s. f.) could not be made by the disciple.

The Passive is distinguished from the passive construction of active and causal verbs (in the past tenses) by the absence of an agent; as soon as the agent is added, the (proper) Passive can no longer be used *). It is understood, that a Passive can only be formed from active and causal verbs.

The Imperative.

The Imperative is formed with the participle perfect or preterite and the Imperative of شول, as the Imperative of کیدل is not in use. The prefix و is put before the participle (as also in the Subjunctive present and in the Aorist) or it may be omitted. In the Imperative of causal derivatives the prefix و is not admitted, if the participle perfect (compound) be used, but also when the participle preterite is used, the prefix و is rarely added. See the paradigm of the Passive, II. Appendix, V.

وَنِیبُو(** مَه شَه یَه دوستی ئ دُنیَا خَلق دَا بی شَرم بی وَفَا بِی حَیَا خَلق

Be not caught in the friendship of the world, of the people, these shameless, faithless, impudent people. H'amīd (Gulsh. II, p. 91, 1).

چه سُودَمَن یَه آشنَائی ئ آشنَا نَه شی

وُکِرَه مَه شَه(*** دَا بی سُودَه سَودَا یُوچ

*) The instrumentality may be expressed in the Passive by the preposition یَه (see §. 174, 6), which is also referred to animate beings, but it must not be lost sight of, that in this case the stress is laid on the instrument, by means of which any thing is done, not on the agent proper. The preposition لَه, when used with a passive verb in the Present, Subjunctive present and Future, denotes properly the agent, else it implies: from the part, from the side of; cf. §. 174, 17.

**) About the prefix و in connexion with مَه, see §. 171.

***) On the use of the Imperative, see §. 192.

When thou art not profited by the acquaintance of a friend, this useless, foolish bargain should not be made. Hʿamīd (Gulsh. II, p. 81, 1).

1) The Present.

This tense is formed by the participle perfect or preterite and the Present of the auxiliary شَوَل or کیدَل, but with the participle perfect of causal derivatives only شَوَل is connected, as: ټولَ کیږی شَم, I am collected.

چه څوک زنیرا کا مَساجِد په چراغونه وَر بَاخښل شی هَمیشه ګناهونه د اویا زره کلونه

If one illuminate mosques with lamps, to him are always forgiven the sins of seventy thousand years. Favāid uš-šarīʿăh (Gulsh. I, p. 71).

هَر سَړی چه په حِصَاب کښی تیر ؤ ییر شی
مَلَامَت پِر وَایَه کیږی لَوړ په لَوړ

Every man, who in the account is unscrupulous, on him blame is pronounced in every direction. Rahʿmān (Gulsh. II, p. 17, 3).

زیږمَه د قِیَامَت کَړه بَابُو جَانَ د دُنیَا سَاعَت په هَر حَال تیږاوُه شی

Make provision for the resurrection, o Bābū Jān! the hour (time) of the world is passed in every state (a man may be in). Bābū Jān, (Gulsh. I, p. 121).

2) The Subjunctive of the Present.

In this mood only the auxiliary شَوَل is employed, as there is no Subjunctive of کیدَل (§. 164). The prefix ؤ is put before the participle, but when the participle perfect of causal derivatives is used, the prefix ؤ is prohibited.

په خوا ترڈا هم کاهی ډا هسی معامله شوی ده چه پند خپی واخست شی

Also before this now and then such an event took place, in order that advice should be taken from it. Kalīlah ō Damanah (Gulsh. I, p. 84).

3) The Future.

In this tense شول and کیدل may be used with the participle perfect and preterite, but with the participle perfect of causal derivatives only شول is connected. The prefix و may be optionally used or omitted (cf. 163, 3) in the Future. (About کیدل see §. 164).

چه ډا لار ستا د تلو په سر و رسی ګل د مراد به ستا په سر کښیښو شی

When this way may arrive at the end of thy travelling, the flower of (thy) desire will be put on thy head. Kalīlah ō Damanah (Gulsh. I, p. 96).

لږ څه به ئی له انساب په دی محل کښی و کښل شی

Some little (Pl.) will be written in this place on their genealogy. Tārīχ-i murassaʒ (Gulsh. I, p. 36).

هر څوک چه له دی فانی نفس وابستګی کا

نه به شی ترلی په زنځیر سره هوا

Every one, who puts dependance on this transitory breath, (he shall know): not is the wind bound with a chain. Rahʿmān. (Gulsh. II, p. 5, 2).

4) The Imperfect.

This tense is formed with the participle perfect or preterite and with the auxiliaries شول or کیدل; with the participle perfect of causal derivatives only شول is connected.

د لیلی په عشق کښی هسی مبتلا شه
چه په زبه یی نوم کښلی د لیلی شه

In the love of Lailā he was so much captivated, that on his tongue the name of Lailā was written. Bahrām V. 471.

5) The habitual Imperfect.

This tense is formed in the same way as the Imperfect, only the particle به bah being added, which usually precedes the participle, but may also follow it (or even the auxiliary).

ملامت به په ما څه لره وایه شه که د تا د دلبردی څوک خبر وی

Why would a blame be pronounced on me, if any one would know thy heart-ravishing? Rah'mān (Gulsh. II, p. 27, 2).

6) The Conditional (Optative) of the Imperfect.

In this mood only شول is used, as from کیدل no Conditional is formed; e. g. زه شه لی شوی or: زه شاړه شوی, (if) I would be repulsed.

7) The Aorist.

In this tense the prefix و is put before the participle perfect or preterite. As from کیدل kēd-al no Aorist is formed, only شول can be used as auxiliary. The causal derivatives generally use in the Aorist the participle perfect, with which the prefix و cannot be connected, the verb being composite*), but the primitive causals may optionally employ the participle perfect or preterite, with the prefix و.

*) The Aorist may therefore outwardly coincide with the Imperfect.

اَحْدَاد پَه اِهْتِمام د موْرچَه بَنْدَئِی لَه یَوی موْرچی بَلی وَتَه تَه پَه ټوپَک
وُ وِیشت شَه وُ مَړ

Ah'dād went at the inspection of the erection of batteries from one battery to another; he was hit by a musket (ball) and died.
Tārīχ-i murassaʒ (Gulsh. I, p. 33).

هَغَه چِه پَه آغـزوْ وُکَرَل شوُه دَا دِی چِه کَلام وَاوِرِی اَو وَسْوَاس د دُنیَا
اَو فَرِیب د دَولَت ئِی لاندِی کِړِی

Those who were sown amongst the thorns, are these, who hear the word and the temptation of the world and the deceit of wealth puts them down. Matth. 13, 22.

دَا خوْ قِصّی چِه بَیَان شوِی پَه دَا کِتَاب کښِی هَم وُ کښِی شوِی

These few stories, which were related, were also written in this book. Kalīlah ō Damanah (Gulsh. I, p. 91).

8) The habitual Aorist.

This tense is formed by adding to the Aorist the particle پَه, which may either be put before the prefix وُ (separated also by one or more words from it), or after the participle, preceding (and occasionally following) the auxiliary.

9) The Perfect.

In the Perfect and the following tenses and moods only the participle perfect is employed in connexion with the auxiliary شَوَل (شَوَی یَم etc.). In the Perfect (and also in the Pluperfect) however شَوَی is often omitted, so that it outwardly coincides with the Perfect of trans. verbs (§. 155); this is the case, when the Perfect is to be represented as continuing in its action to the Present.

وِيلَلِي شَوَى دَيْ چِه سَر د جَنِيوَانَانُو مَرَرِي دَيْ اَوْ كَمتَرِين د جَانوَرَانُو خَر

It has been said, that the head of the animals is the lion and that the lowest of the beasts is the ass. Gulistān (Gulsh. I, p. 174).

دَا خَبِرَتِي د عَمَلُونُ خُمَا نَه دَه چِه پَه كَښِي كَښِلِي عَمَلُونَه خُمَا نَه دِي

This is not the scrip of our actions, as our actions are not written on it. Favāid uš-šarīʿah (Gulsh. I, p. 58).

10) The Subjunctive of the Perfect.

This mood is only used in the third person Sing. and Plur., as in the Active.

11) The Pluperfect.

This tense is formed by the participle perfect and the Pluperfect of شوَل, i. e. شَوَى وُم etc.

خَكَه چِه دِير خَلَه پَه زوْلَنُو اَو پَه زَنجِير تَرَلَى شَوَى وُه اَو زَنجِير بَه

تِي شلَاوُه اَو زوْلَنِي بَه تِي مَاتِي كِړِي

For he had often been bound with fetters and with a chain, and the chain used be torn asunder by him and the fetters used to be broken by him. Mark 5, 4.

12) The Subjunctive of the Pluperfect.

This mood is formed by adding the prefix بَه to the Pluperfect, which either precedes the participle or follows the same, preceding immediately the auxiliary وُم, as: زَه بَه شَرَلَى شَوَى وُم or: زَه شَرَلَى شَوَى بَه وُم, I would have been repulsed.

13) The Conditional (Optative) of the Pluperfect.

This mood is formed by the participle perfect and the Conditional of the Pluperfect of شوَل, as: زه شړلی شوی وی, (if) I had been repulsed, or: would that I had been repulsed!

14) The past Future.

This tense is formed by the participle perfect and the past future of شوَل, i. e. به شوی یم etc.; the prefix به generally precedes the participle but may also follow it, preceding immediately the auxiliary یم, as: زه به شړلی شوی یم or: زه شړلی شوی به یم, I will (= may) have been repulsed.

دا عطر به زیات له درې سوه دینارو به خرڅ شوی وی او غریبانو ته به ورکړی شوی وو

This perfume will (may) have been sold for more than three hundred Dīnārs and they (the Dīnārs) would (then) have been given to the poor. Mark, 14, 5.

§. 171.

The position of the negative adverbs نه and مه with the verb.

As the position of these two negative adverbs is very important for the conjugation of the verb, we must attend to it more closely. With the Imperative only the prohibitive negative مه is used, which must always precede the verb; the prefix و is in this case usually omitted, but مه may also (though rarely) follow it. With the Imperative of the Passive مه always precedes the

auxiliary*) and the prefix وُ, which always precedes the participle, may therefore be retained. Else مَه is only employed before the Subjunctive of the Present, and before the Optative (Conditional) of the Imperfect and Pluperfect, mostly in connexion with the interjection کاشکی, would that!

نَارَوَا آوَاز مَه آوره بِی هُوده پَه خُلَه مَه وَایَه بَابُو جَان هَغه قَدیم آشنَا وُ مَه بَاسَه نَه رَایَه

Do not hear an improper voice, do not talk with the mouth useless (things); o Bābū Jān, do not eject that old friend from (thy) thought! Bābū Jān (Gulsh. I, p. 122).

When the negative adverb نَه 'not' is connected with the Present, it always follows the personal pronoun or demonstrative, as: زَه نَه کِرَم, I do not; but when نَه—نَه, neither — nor, is used in coordinate sentences, it is put at the beginning of the sentence, as:

نَه بَه زَه دَ نَاخَلَف گُنَاه مُعَاف کِرَم

نَه بَه خُدَای دَ عَزَازِیل گُنَاه مُعَاف کَا

Neither shall I forgive the sin of the degenerate, nor will God forgive the sin of Azāzīl (the devil).

When the verb is compounded with a separable prefix (§. 119), the negation نَه is placed between the prefix and the verbal root, as: رَا نَه خَم, I do not come; but this is not a strict rule, for it may be said: نَه کښِیمَ, I do not sit, and: کښِی نَه نَم. In the Passive the negation نَه must always be put before the auxiliary (finite verb), as: لِیدَه نَه شِی, he is not seen.

*) This is throughout the case with every compound verb, as: مَات مَه کِرَه (from مَاتَوَل), غَلَط مَه شَه (from غَلَطِیدَل).

In the Subjunctive of the Present the negation نَه (مَه) always follows the prefix وُ, as: وُ نَه وَائِی, he may not speak. But if the verb be compounded with a prefix (or noun), نَه is placed between the prefix (or noun) and the verbal root, as in the Present (Indicative), because in these cases the prefix وُ is not admitted in the Subjunctive, as: رَا نَه شِی, he may not come, مَات نَه شِی, it may not be broken.

When نَه — نَه signifies neither — nor, it is put before the prefix وُ (or the compound verb), because not a single nember of the sentence, but the whole sentence is negatived. When in the III. pers. Sing. or Plural the prefix د be used (with or without the prefix وُ), the negation نَه always follows it (or both, د and وُ), as: د نَه گَا, he should not do, دَا د وُ نَه شِی, this should not be (or be done).

چه نَه وُخوری نَه ئِی وَرکِړی مَه ئِی وِینِی

کَه پَه گَنج بَاندِ پَه خَیر دَ مَار کَښِینِی

Who does not eat it nor give it, do not look at him, though he sit like a snake upon a treasure. H'amīd (Gulsh. II, p. 102, 3).

In the Future the negation نَه precedes likewise the verb and the prefixes بَه or وُ بَه (بَه وُ) are placed before it. When the verb is compounded with a separable prefix (or noun), the negation نَه is placed between the prefix (or the long syllable cut off from the root, §. 133) or the noun and the verbal root, as in the Present, as: بَه وَا نَه خْلَم, I shall not take (from آخسْتَل), بَه کښِی نَه نَم, I shall not sit, بَه مَات نَه کَړم, I shall not break.

هَغَه وَقْت چه تَنسْتَه دَ سَاه پُودَه شِی نُور مَاکُو بَه پِر وَا نَه چَوِی جوْلَاه

At that time, when the web (of the loom) of the breath turns rotten, the weaver will not throw upon it his shuttle. Bābū Jān (Gulsh. I, p. 124).

"In the Imperfect, the habitual Imperfect, the Aorist and the habitual Aorist the negation نه is placed immediately before the verb or between the verbal root and the separable prefix or the particle به and the prefix و, as: کښېنی نه ناست, he did not sit down, راوړی نه وړ, he did not bring it; وکړی نه کم, he did not do it; به را نه غی, he did not use to come.

In the tenses compounded with an auxiliary (Perfect etc.) the negation نه is always immediately put before the auxiliary, may the participle precede or follow it, as: راغلی نه یم, I am not come or: نه یم راغلی. The same is to be remarked of the Passive, where the negation نه must always precede the finite verb, as: لیدلی شوی نه یم, I have not been seen, به لیدلی شوی نه وی, he will (may) not have been seen.

VII. Section.

Adverbs, Prepositions, Postpositions, Conjunctions, Interjections.

§. 172.

1) The Adverb.

The Paštō forms no proper adverb, but the adjective is at the same time used in an adverbial sense; it remains either in the Sing. masc., if not referred to a particular subject or object, or, if the subject or object be mentioned, it agrees with them in gender and number. When an adjective nearer definer another adjective in an adverbial sense, it must agree with it in gender, number and case.

هَمیشه لَکه لَالَه وِینی دَ زړه خُورم زَه خَواجَه مُحَمَّد خَړکَند ژَړلَی نه شم

I always eat the blood of the heart, like the tulip; I Xavājah Muḥammad cannot openly wail. Xavājah Muḥammad (Gulsh. II, p. 115, 1).

په لاس ئی بیړئی کلَکَه و نیمَوه په کُونَه کښناست آرام ئی و نیمُوه

He seized the boat firmly with his hand, sat in a corner and was quiet. Gulistān (Gulsh. I, p. 162).

دَا په حُسن ډیړه ډیړه شَایستَه دَه زړه مې خَکَه خَلَه کَاند بې تَرتیب

By her beauty she is very, very graceful; therefore she distracts my heart and confuses it. Aḥmad Shāh (Gulsh. II, p. 203, 2).

خَه یَلَه یَلَه وَئیږی سَر مَغزَن وُلی نَه غوَاړی لَه خُدَایه آمرزَن

What talkest thou without restraint, o babbler! why doest thou not ask forgiveness from God? Ḥamīd (Gulsh. II, p. 97, 3).

The sense of an adverb is now and then expressed by the Feminine Sing. of the adjective with the preposition په, in, by, as: په پټه, secretly (in secret); in the same sense the Masculine Sing. of the adjective is also used, as: په خیر, alike to (ستا په خیر, like thou), په لَغَت, quickly; a similar adverbial formation is سَم سَره or سَره سَم, equally, in the same manner.

خُو لَه نَس سَره و نَه دَرې په کلَکَه

په نَرمی به کَلَه خَلاص شی لَه اُوزبَک

How long wilt thou not stand hardly*) with thy belly? with mildness wilt thou ever get away from the Uzbak? Ḥamīd (Gulsh. II, p. 95, 2).

په بیوړه مې دَرتَه وُ وِ درسَت عمل په دَا تَدبیر کړ

I have told thee plainly: do the whole work after this scheme. Mīrzā Xān Anṣārī (Gulsh. II, p. 123, 2).

*) The sense is: how long doest thou not stand on severe terms with thy belly?

Substantives also with postpositions or prepositions are used adverbially, as: لَه خُرُمی (from خُرُمَه), altogether, throughout, لَه چَاپَه, throughout, لَه سَرَه or تَر سَرَ throughout, wholly; پَه خوا, before, especially in such compositions, as: وَار پَه وَار, continually, in succession, شَا پَه شَا, back on back; تَخَامَخ (Pers.), face to face. But also without prepositions or postpositions many substantives, especially those denoting place, time, manner, when accompanied by a demonstrative or adjective, are employed with an adverbial signification, as: دَغَه خوا, here (this side), دَا شان, thus, is this manner, هَغَه وَخت, then (at that time), هَره وَرځ, daily (every day).

§. 173.

The Paṣtō possesses only a small number of proper adverbs, as: بِيدُو bēdū, exactly, تَرَئی taraī, secretly, تَل tal, always, ever زَر zar (or زِر zir), quickly, سَرَه sarah, together, کُنَد gunde, perhaps, لَکَه lakah, like, نَاخَاپَه nāṭāpah, suddenly, unawares, وَلی valē, why? وړو vrō, slowly, هَدُو haḍō, at all, هَسی thus, in this manner.

The adverbs may also take to themselves prepositions and postpositions, like other nouns, e. g. پَه وړو, slowly. This is especially the case, when the adverb is repeated with a preposition, as: زِر تَر زِرَه, quicker than quick = all at once; تَل تَر تَلَه, ever to ever = continually; some adverbs may even be put in the Plural, as: تَل تَر تَلُو, continually.

We let here follow a survey of the most common adverbs of place and time:

a) Adverbs of place.

بَانْدے bānde, on, upon.

بَهَر bahar, outside.

بِيَارتَه biārtah, back, backwards, again.

پُوْرِ pōre, up to, till, over.

پُوْرِ اُوْرِ pōre ōre, right through.

پُوْرتَه pōrtah, above, on, upon.

چَاپِيرَه čāpērah, round about.

چَرِ čare
چَرْتَه čartah } , where?

بَل چَرْتَه bal čartah, somewhere else.

هَر چَرْتَه har čartah, every where.

هِيچَرْتَه hīčartah, no where.

دَل dale,
دَلْتَه daltah } here.

دَلْتَه — هَلْتَه daltah — haltah, here and there.

دَنَنَه dananah, within.

شَكَتَه škatah, below.

لَانْدے lānde, below.

لَانْدے بَانْدے lande bānde, topsy turvy.

لِر lire, far.

نِزدی nižde, near.

نَنَه nanah, within.

وَرَا varā
وَرَایَه varāyah } far.

وِرُستۏ vrustō, behind, after.

وِرَانِد vṛānde,
دَوِرَانِد davṛānde } before, ahead, in front.

هَلتَه haltah, there.

هُورِ hūre
هۏرتَه hōrtah } there.

هِیستَه hīstah, here.

b) Adverbs of time.

آخِر āχir, at last, finally. (Arab.)

اۏس ōs, now.

تَر اۏس پۏرِ tār ōsa pōre, until now.

بَارَایَه bārāyah, last night.

بَرْبَر baṛbaṛ, often, repeatedly.

بِیَا biā, again.

پَرُون parūn, yesterday.

پَس pas, after.

تَل tal
تَر تَلَه tar talah
تَل تَر تَلَه tal tar talah
تَل تَه تَلَه tal tah talah
} always; continually.

چَرِ čare, at any time; ever.

چَرِ چَرِ čare čare, now and then.

هِيڅَرِ hīčare, never.

صَبَا ṣabā, to-morow.

بَل صَبَا baḷ ṣabā, after to-morrow.

کَلَه kalah, when? ever, any time.

کَلَه کَلَه kalah kalah, now and then.

تَر کَلَه پورِ tar kalah pōṛe, till how long?

هَر کَلَه har kalah, at any time; ever.

هِيڅ کَلَه hīč kalah, never.

نَن nan, to-day.

هَالَه hālah, then.

هَمِيشَه hamēšah always (Pers.).

§. 174.

2) Prepositions and Postpositions.

The Paṣtō has only a few proper prepositions and postpositions; the mort important of them, which are employed in making up the cases, have already been mentioned in §. 65, so

that we may pass them here. But besides those the Paštō uses also a number of adverbs, which take the place of prepositions and postpositions and participate in their construction. Other adverbs again may take to themselves a preposition or postposition, according to their signification, as: په ورسټو د کور, behind the house, په نږدې د کور, near the house or: کور ته نږدې, کور له کوږ, لرې, far from the house, چاپیره تر ملا, round the loins, د ورځو تر هغو, before those days.

Substantives (and partly also adjectives), which, in connexion with a preposition or postposition, are used adverbially, are generally constructed with the prefix of the Genitive, as: په دود د, په خیر د, 'after the manner of', 'like', though, when the sense requires it, other prefixes or postfixes may also be used, as: په خوا تر ملامت, before the blame.

We let here follow a survey of the most common prepositions and postpositions, most of which are originally adverbs.

1) بې bē, without (Pers. بی, Sansk. वि).

When a noun ends in a consonant, a (or ah) is added to it (cf. §. 65, 6) a) as: بې شرمَ be šarma, without shame. Other nouns in the Sing. or Plural are put in the Formative*).

خوبروئی بې دلبرې په کار نه ده لکه ونه بې میوه په باغونو کور

Beauty without the beloved is of no use; like a tree not having fruits, (but) thick with leaves. Rah'mān (Gulsh. II, p. 16, 2).

*. When بې with a substantive forms a so-called Bahuvrīhi or possessive adjective (cf. §. 38, 4 d), it does not influence the termination of the noun, because it is no longer a preposition, e. g. بې غمَ be yama, without care, but بې غم be yam, adjective, not having care, free from care.

بې لَه — نَه be lah — nah, except, without (or only بې — لَه).

زَه رَحْمَان بې لَه خپلَه يَار نُور څَه نَه غوَاړم

كَه قَبُولَه شي دَ خُدَاي پَه دَر دُعَا خُمَا

I Rah'mān desire nothing else except my friend,
If my prayer be accepted at the gate of God.
Rah'mān (Gulsh. II, p. 4, 1).

Instead of بې — لَه now and then also بې — نَه is met with (نَه the postfix of the Ablative), as:

بې طُوطِي نَه قَفَس هِيڅ نَه دَيْ بَاوَر كړَه

رُوح پَه مِثل دَ طُوطِي دَيْ تَن قَفَس

Without the parrot the cage is nothing, be sure of it,
The spirit is like the parrot, the body the cage.

Instead of بې — لَه the Xaṭaks use frequently also بې — د (or بې — دَ), د or دَ being used and constructed in the same way as لَه, e. g.

بې دَ يَار د زَمرَا مَخَه گُمَان مَه كړَه

چې خُوشحَال بَه پَه بَل مَخ شي شَكيبَا

Do not fancy, that Xušh'āl will be patient with another face, except the bright face of the friend. Xušh'āl (Gulsh. II, 33, 1).

2) بَانده bände, on, upon (adv.).

By itself بَانده is only used with the pronominal Formatives رَا, دَر, وَر, otherwise it usually takes to itself the preposition پَه (see بَانده — پَه).

چې آشنَا دَر بَانده پيښ شي لوِي هِمّت كړَه

چې د جوِر دَيْ دَا پِنځَه ورځ مِزَاج

When a friend calls on thee, show great magnanimity, as thy constitution is vigorous these five days. Xavājah Muh'ammad (Gulsh. II, p. 108, 1).

3) پَر par, on, upon (Pers. بَر, Sansk. उपरि)

As regards its signification and construction it quite agrees with پَه, but is not so much in use as this latter preposition.

تَه دَرِيَاب ئَې پَر مَوجُونو بَهِيدَلَې

هِيڅَا وُ نَه څَكَه يَوه ڪُوتَه لَه دَرِيَاب

Thou art an ocean flowing upon waves, (but) nobody has drunk a mouthful from the ocean. Xavājah Muh'ammad (Gulsh. II, p. 105, 2).

4) پَس pas, پَسې pase, after (adv.).

The form پَس by itself is only used in the phrase: هَغَه پَس or دَغَه پَس, after that (this), otherwise پَس takes to itself the Ablative prefix لَه, لَه — پَس or پَس — لَه, as: لَه هَغَه پَس or پَس لَه هَغَه, after that.

With the pronominal Formatives رَا, دَر, وَر always the form پَس pase is used, as: رَا پَس after me*). پَس may also take to itself the Genitive prefix دَ, as: دَ دې پَس, after this. To be noticed is the expression شَا پَسې behind (one's) back. پَسې is frequently connected with the prefix پَه, پَه — پَسې, see under پَه.

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*) پَسې may also be compounded with the pronominal suffix ئَې, so that پَسې may signify: after him, her, them.

پَس لَه دوَه درِی ورځو ښکَارِ تَه رَوَان شَه

After two (or) three days he went out to hunt.
Tarīχ-i murassaʒ (Gulsh. I, p. 48).

5) پورِ pōre, up to; on; over, beyond, across. (adv.).

پورِ by itself is only used with the pronominal Formatives وَر, دَر, رَا. When رَا پورِ is used as an adverb (on this side), it is usually followed by the preposition پَه, پَه رَا پورِ (literally: on this side on). With the Genitive prefix پورِ signifies: beyond, as: پورِ دَ لَنْډی, beyond (on the other side) of the Kābul river. پورِ is frequently connected with the preposition پَه, پورِ — پَه, see under پَه.

دَ هوسَئی پَه ښکَر بَرَات دَ وَښل وُه شَه
چه رَا پورِ پَه نَدی دَ نَربَدَا شوَم

The assignment of meeting was put on the horn*) of an antilope, when I had gone on this side of the river Narbadā. Ašraf χān (Gulsh. II, p. 159).

بیَا لَه پیغوُره دَ دُښمَنانو اَندیښنَه وُکړَم چه رَا پورِ بَه خَنْدَا کَا

Further I would dread the taunting of my enemies, that they will laugh at (on) me. Gulistān (Gulsh. I, p. 168).

6) پَه pah, in, on, upon; by, with, on account of (Pers. بَه, Pārsī pa).

This preposition has a variety of meanings; on its construction see §. 65, 7. The usual signification of پَه is: in, at, on, as:

*) I. e. ad calendas graecas.

دَبِهْتَرُو پَـه جَـاي مَه کښيناه کِهْتَرَه ن رِيښمُو پَه نِرخ مَه پلُورَه وَرِّنی

„O inferior one, do not sit in the place of the better ones! do not sell wool at the rate of silk! H'amīd (Gulsh. II, p. 102, 2).

پَه further signifies: by, with (denoting the thing or instrument, with or by which any thing is done), as:

جَنگيَالَیْ پَه خپَلُو وِينُو بَازِی گَاندِ

يَا مِی فَتحَ يَا پَه تُورُو بَه وَرْرَه شَم

The hero plays with his own blood; either I am victorious or I shall be cut to pieces by the swords. Gulistān (Gulsh. I, p. 155).

رُوند بِهتَر دَیْ چِه خَه نَه وِينِی پَه سترگُو

نَه چِه سترگی پَه پرَدی حَرْم گَا وَا

A blind one is better, who sees nothing with his eyes, not he who (= than he, who) opens his eyes on another harem. Rah'mān (Gulsh. II, p. 6).

چِه ثُبی وِلِی زرْغُونِی شِی سَتَه لُوْيَه

پَه څُو کَس بَه وُښکِی شِی رَا تَه وَا پَه

When its roots grow strong, its trunk great, by how many men will it (the tree) be pulled out? tell me! Gulistān (Gulsh. I, p. 157).

پَه may denote the direction, as: پَه غرَّه خَتَل, to ascend on a mountain, پَه کُوْر نَمَوتَل, to enter a house, پَه کَلِی رَاتلَل, to come to a village.

With the verbs: to consider, to take for, to exchange for, پَـه must be variously translated by: as, for etc., as: خَوَارِی پَه خَوَارِی گُنِرَل, to consider wretchedness as wretchedness; پَه گُل نِيمَوَل, to take for a rose; پَه مِنَّت وَرکَوَل, to give as a favour.

د حمید د نیستۍ وِیار مه کړه زړدارَه

در به نه کړم دا شړئی په دغه شال

O money-man, do not pride thyself on the nullity of H'amīd! I shall not give thee this blanket for that shawl. H'amīd (Gulsh. II, p. 97, 2).

In a similar way په must be translated in the following verse:

که سړی په اصل یَو دی فرق ئی ډیر دَی

یَو په یَوه دَی یو په سلّه یَو په زر

Though men are by origin one, their difference is great: one goes for one, one for hundreds, one for thousands. ʒAbd-ul-qādir χān (Gulsh. II, p. 191, 2).

په must also be translated by: for, on account of, as:

په بد بَدان یادیږی

The wicked are remembered on account of the wicked (thing, they have done). (Gulsh. II, 53, 3).

په حَیا شجاعت و کړه شاباش

On account of their modesty and bravery applaud (them)! (Gulsh. II, p. 46, 3).

په signifies also: about, round, as: خلّق په ده یَو شول, the people assembled round him (Gulsh. I, p. 161), or with (on), as: په آشنا پیښ شول, to meet with a friend.

It is a poëtical license, if په is now and then used absolutely (without a following noun), as:

چه د مَخ خال ئی په وَرانیږی

یَو مَخ د نه شی د اوښیو تل بَاران کَه

As the mole of his face is spoiled thereby, may not always on his face a rain of tears be collected! Ah'mad Shāh (Gulsh. II, p. 205, 1).

The verbs پوهیدل, to understand, فَهْم کړل, to comprehend, are usually constructed with په, as: دا نه پوهیږی په, he does not understand this.

Very frequently په takes to itself another postposition or adverb, as: په — باندې, on, upon, among, used in the same sense as simple په, e. g. زه تا باندې مَیَن یم په, I am in love with thee (Gulsh. II, p. 5, 3), چه په کلی باندې راغلَم, when I came to the village; شَرَف په مُرغو باندې ئې پیدا کړ, he acquired eminence among the birds (Gulsh. I, p. 167).

په — پاس, on, upon, as: په سوزاندو لمبو پاس, on burning flames (Gulsh. II, p. 52, 2).

په — پسې after, to (including the direction to a place), as: زړا خما شوه په یار پسې, my wailing was made after my friend. په کوم لوری پسې خم, to which direction shall I go? (Gulsh. II, p. 51, 3); په غم پسې شادی ده, after grief comes joy (Gulsh. II, p. 208, 2).

په — پورې, on, upon, over, as: دا میوه چه په خپل شاخ پورې پخه شوه, this fruit, which was ripened upon its own bough; خپل عالَم په نیلاب ئې پورې کړ, he brought his own people over the Indus.

په — پاس, on, upon, as: خوب کړل په سنجاب پاس, to sleep on ermine.

په — سره, with, as: په زړا سره, with wailing.

په — کښې in, on, upon, during, on account of, as: په جهان کښې, in the world; و به نه کړم نور نظر په جام د جم کښې, I shall not cast another glance on the cup of Jamšīd (Gulsh. II,

p. 20, 1); پَه پِنځه وَرځی ګُل تَازَه وِی, during five days the rose is blooming (Gulsh. II, p. 53, 2); وَه مَا بَانَدِ پِیغوْر کَا ستَا پَه عِشق کښِی, they abuse me on account of thy love (= my love to thee) Gulsh. II, 54, 3.

7) تَر tar, from, out, up to, on, about, as: تَر وَرَه دَنَوتَل, to enter from (= by) the gate; هَرچِه پَه زِړَه وَرځی تَر خُولَه ئِی وِبَاسِی, whatever comes into his mind, he ejects from the mouth (Gulsh. I, 153).

تَر as Ablative prefix is frequently used not only in comparative sentences, to denote the distance of one object from another, but also, where only a relative comparison is alluded to (= against, in comparison to), as:

نَرِئی تَر وِیښتَه دَه هَغَه مِلَا

That waist is more slender than a hair.

چِه تَرِ سَرْوِ وَنِی هِیڅ دِی پَه هَغَه قَد وْ بَالَا وْ

Against which (lit. before, from which) cypress trees are nothing, by that stature and tallness I swear. Xush'āl (Gulsh. II, p. 56, 1).

هَسِی یَار لَرَم شَاهِست ئِی تَر دَا قِیَاس کَړَه
چِه دَ مُشک بُوی ئِی هِیڅ دَیّ تَر کَاکُل

I have such a friend, guess his beauty from this, that scent of musk is nothing in comparison with his side-lock. Xush'āl (Gulsh. II, 49, 1).

تَر up to, till, as: تَر اُوْس, till now, تَر نِیمِی وَرځی, till mid-day.

تَر on, about, at, as:

مَانَه ملا يَه مَشقّت يَه مِحنَت شَه دَه

نَه حَرَامَه هَميَانِی دَ چَا تَر ملا

A waist, broken by toil and labour is good, not *) a stolen purse about one's waist. Rah'mān (Gulsh. II, p. 6).

پلار حُضُور تَه وُ بَلَلَه تَر خپَل خَنگ ئَی كښيَنوَلَه

The father called her to his presence, he seated her at his side. Yūsuf and Zulaiẓā (Dorn, Chrest. p. 197).

A similar signification has تَر in the expressions: تَر غَارَه نيَول, to seize by (on) the throat, تَر وِيښتو نيَول, to seize by the hairs.

تَر is also used in such expressions: to become a sacrifice for, to, (on) any one, to devote oneself to (on) any one etc. (just like the Sindhī ڀاڙ), as:

خَار شَه دَ هَوَا دَ حِرص خِيَال تَر قَنَاعَت

چَرتَه مُلك دَ مِصر چَرتَه دِه غُلَامَان

The thought of lust and covetousness be sacrificed to contentment! where is the kingdom of Egypt, where the village of the slaves? Rah'mān (Gulsh. II, 24, 1).

دَا هَمَه وَارَه تَر سپين پَيرُونی جَار دی

All these together are a sacrifice to the white mantle. Xush'āl (Gulsh. II, p. 64, 3).

Similar expressions are: تَر سَر جَار يدَل, to become a sacrifice with the head, i. e. to sacrifice one's head; تَر شَا كَول, to throw on the back, i. e. to throw behind; تَر پښو پريوَتَل, to fall on (at) the feet.

تَر is very frequently connected with other postpositions and adverbs, as: تَر — پوری tar — pōre, up to, until, against (in comparions), before, as:

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*) The words: — 'is good, not', imply a comparison: better than.

تَر خَنْدَا ډوْرِی د ډِهِنخ دِی لَال وْ دُر ستَا ډَه خَنْدَا وْ

Against (in comparison with) thy laughing are nothing the ruby and the pearl; by thy laughing I swear.
Xušḥāl (Gulsh. II, p. 53, 2).

هَغَه ښَه آس ئِی حَلَال کړ چه زَه نَه شم تَر میلمه ډوْرِی بی ډَت

He slaughtered that beautiful horse „that I may not become without honour before the guest“. Bābū Jān (Gulsh. I, p. 131).

تَر—چاپیر tar-čāpēr, round about.

تَر—لَاندِ or تَر—دَلَاندِ, below, beneath, as:

چه دَ مزکی مَخ ئِی لَاندِ وُه تَر حُکْمَ

رَاشَه وُکوْرَه هَغَه تَر مزکی لَاندِ

Under whose order the surface of the earth was, come, behold, they are under the earth. Raḥmān (Gulsh. II, 38, 3).

ډِیکوی تَر خپَلوْ ډِښوْ لَاندِ ښَاخُونَه

He cuts off the branches beneath his own feet.
Ḥamīd (Gulsh. II, p. 94, 3).

تَر—وړَاندِ tar—vṛāndə, before, beyond, as:

تَر اُولُس وړَاندِ ډِسی وړَغَیْ

He came behind them, before the Ulus (clan).
Tārīχ-i murassaʒ (Gulsh. I, p. 5).

چه تَر خپَلَه حَدَّه ډِښَه غَزَوِی وړَاندِ

Who puts his foot beyond his own boundary.
Ḥamīd (Gulsh. II, p. 95, 1).

8) خَخَه ṭaχah, near to, with, from (postposition governing the Formative).

وَطَن ئِی ډَانِی ډَت خَخَه وَرکَړ, he gave them a residence near Pāṇīpat (Gulsh. I, p. 35); بَه تَا خَخَه وِی, it will be with thee;

شیرین ژیان وَر ژانه دڕوِمی, sweet life departs from him (Gulsh. II, 24, 2).

ژانه is also connected with the Genitive prefix دَ, as:

چه دَ مَا لَه رِزق زِیَات دَ مَا ژانه وِی

اَمَانَت غُنِد بِّی بَل لَرَه سَاتَم

What may be with me more than my daily bread, I keep like a deposit for another. Xušḥāl (Gulsh. II, p. 49, 3).

ژانه may also be connected with the Ablative prefix لَه and may then signify 'with or from', according to the context.

دَ مَسْنَد لِیَاقَت نَه لَرَم کَمِین یَم

لَه کَمِینو ژانه نَاست پَه زَمِین یَم

I am not worthy to sit on the cushion, I am low; with the low ones I sit on the ground. Gulistān (Gulsh. I, 172).

پَه ضَعِیف رَعِیَّت بَاند رَحْمَت نَوَه

چه لَه غَلِیم قَوِی ژانه رَحْمَت وُ نَه وِینِی

Be merciful to the weak subjects, that thou mayst not see affliction from a powerful enemy. Gulistān (Gulsh. I, p. 163).

9) خِن dine, from.

خِن is only used with the pronominal Formatives وَر, دَر, رَا or with the pronominal suffix بِّی, which coalesces with it. Its usual signification is 'from', 'out', as:

سَتَا پَه تَلَلوْ مِی اَرْوَاح دڕوِمِی لَه تَن

یَوْ زَمَان رَا خِنِی مَه ژَه دَ یَار خِیَال

By thy going my spirit goes from my body; do not go one moment from me, o thought of my friend!

ʿAbd-ul-qādir (Gulsh. II, p. 195, 2).

خِپِ is also used, like تَر, with such like expressions, as: to sacrifice oneself to or for any, to devote oneself to or for, as:

سَرو مال بَه هَمَکی خِپِ قُربان کړم

زَه خَواجَه مُحَمَّد مُرید د شَایِستَه‌وو

Head and property, all I shall sacrifice for him, I, Xavājah Muḥammad, disciple of the beautiful ones.
Xavājah Muḥammad (Gulsh. II, p. 117, 1).

10) دَپَارَه dapārah, on account of, for the sake of.

دَپَارَه is always constructed with the Genitive prefix د, as:

زِر رَا خُه طَبِیبَ کَه نَه مرَم د خُدَای دَپَارَه

Come quick, o physician, for God's sake, otherwise I die.
Xušḥāl (Gulsh. II, p. 40, 2).

11) دَپَاسَه dapāsah, on, upon, above.

دَپَاسَه is usually connected with پَه or د, دَپَاسَه — پَه or دَپَاسَه — د; also with تَر, تَر دَپَاسَه.

کَه بِی یَارَه پَه بِسْتَر دَپَاسَه پِروُت یَم

نَار وْ خَار وْ دَا بِسْتَر دِری وَارَه نَوْ دِی

If I lie on the bed without my friend,
fire and thorn and this bed, all three are one.
Raḥmān (Gulsh. II, 27, 3).

12) دَنَنَه dananah, within (adv.)

دَنَنَه always requires the prefix د, as:

پَه هَوَس کښِی شوَه غَمْجَنَه غَم ئِی وُه د زړَه دَنَنَه

By desire she became afflicted, (but) her affliction was within her heart. Xusuf and Zulaiχā (Dorn, Chrest. p. 179).

13) سَرَه sarah, with, together (adv.).

سَرَه by itself is seldom used, except with the pronominal Formatives ړا, ئې and وړ, as:

د دُنيَا دَولَت چې مَخ کا وَ سَړی تَه

خَلقی وَر سَره کَاندِ يَارَئی پيدا

When the wealth of the world turns its face to a man, the people make many friendships with him.

Gulistān (Gulsh. I, p. 171).

سَرَه is usually connected with other prepositions, as:

سَرَه — پَه pah — sarah, with, by.

سَرَه — ئې or سَرَه لَه with.

د شَمشَتئی د يَوَه لَرم سَره دوستی وَه يَو د بَلَه ئی سَره دَم د يَکَانَگئی وَاهَه

A tortoise had a friendship with a scorpion, both breathed together the breath of unanimity.

Kalīlah ō Damanah (Dorn, Chrest. p. 13).

لَه اَوبَاشو سَره ئی مُوَافقَت وُ کَړ پَه وَقت د فُرصَت ئی وَزير سَره لَه دوو زَهمَنو ووژی

He entered into friendship with debauchees and at a given opportunity he killed the Vazīr with his two sons.

Gulīstān (Gulsh. I, p. 158).

14) غُنْد (غوند) γunde, like, as (Adv.).

غُنْد either requires the Formative of a noun or the Genitive prefix د, as:

دَا قَلَک کُلَال دَیْ سَازَوَل أَوْ مَاتَوَل کَا
پِیر تِی مَا وْ تَا غُنْد پَیْدَا کړَل هَم فَنَا

This destiny is a potter, it practises forming and breaking; many, like me and thee, it has made and destroyed.
Rah'mān (Gulsh. II, p. 5, 2).

زَه دَ دَرْوِیزَه غُنْد اِیمَان شَیَم وَ دَه تَه
دِی دَ پِیر رَوْشَان غُنْد دَ کُفر کَا تَلقِین

Like Darvēzah I show to it (the belly) the faith, this one, like Pīr-i Rauṣān, teaches infidelity. Xush'āl (Gulsh. II, p. 52, 3).

15) کَرَه karah, with (in the house of), along with.

کَرَه either requires the Formative or the Genitive prefix دَ, as:

هَغَه وَقت بُزُرگَان دَ کَهنَهْو اَو سپِین پِیرِی دَ قَوم بُزُرگ کَاهِن کَرَه چِه کَیَافَا نُومِیدَه وَیْل شُو

At that time the chiefs of the priests and the elders of the people assembled in the house of the High-priest, who was called Kayāfā. Matth. 26, 3.

پَه مُهْمَنْدُو کښِی دَ مَلِک سُلطَان اَحْمَد کَرَه ثِی مَسْکَن وُ نِیو

He took up his abode among the Mohmands, with (in the house of) Malik Sultān Ah'mad. Tārīχ-i murassaʒ (Gulsh. I, p. 13).

16) لَانْدِ lānde, below, beneath (adv.), or دَ لَانْدِ da lānde.

لَانْدِ, which by itself is not much in use, requires the Formative, as: رَا لَانْدِ, below me.

چِه آخِر دِ خَابِی دَیْ تَورُو خَاورُو لَانْدِ
دَ دُنیَا پَه چَارِ مَه کَرَه اِبتِهَاج

As at last thy place will be under the black earth, do not show alacrity in the business of the world!

Xavājah Muḥammad (Gulsh. II, p. 108, 1).

لاند is frequently connected with the preposition تر, تر — لاند, see under تر.

17) له, lah, from, out.

This preposition, which is chiefly used to make up the Ablative-case, has a variety of significations.

Its most common signification is 'from', 'out', as: له کور, from the house, له دریچی لیدل, to look out of the window.

که ته ومری ته به له گناهونو خلاص شی

If thou diest, thou wilt become free from sins.

Gulistān (Gulsh. I, p. 164).

Similar are the expressions: له خلق ویلو چپ شول (Gulsh. I, 171), to be silent from telling the truth = to abstain from telling the truth; امید له ژوندون پریکول, to cut off hope from life = to give up the hope of life; له ویریدل, to be afraid of; له کانی په ویره دی, he is afraid of a stone; له پټول, to hide from.

له signifies 'of' 'about', in such like expressions as:

که څه وایم له هجران وایم څه له د درد بی درمان وایم څه

If I say any thing, what shall I say of separation? what shall I say about that incurable pain?

Rahmān (Gulsh. II, p. 19, 4).

له یوه مردم آزاره حکایت شوی دی

A story has been told of one oppressor.

Gulistān (Gulsh. I, p. 175).

له denotes also the ground or reason of an action (on account of, out of), as:

پِشوْ هَم دَ خَان لَه وِيرِی يَه پِرَانگ زغَلِی

Also the cat, out of fear for her life, dashes upon the tiger.
Gulistān (Gulsh. I, 162).

بِيَا لَه نَاخَارَئِی سِتَم گَر لَرَه وَر دُرُومَم

Out of helplessness I run again to the oppressor.
Xušḥ'āl (Gulsh. II, p. 51).

لَه when used with a neuter or passive verb, signifies: from the part of, from the side of, from, by, as:

لَکَه نَه شِی لَه لِيوَانوْ شُبَانِی هَسِی نَه شِی لَه ظَالِم سُلطَانِی

As from the part of wolves sheep-pasturing cannot be made, so from the side of a tyrant government cannot be administered *).
Gulistān (Gulsh. I, 161).

لَکَه رِيَاکَارَان کَوِی چِه لَه خَلْقوْ نَه سَتَايِلِی شِی

As the hypocrites do, in order that they may be praised by men. Matth. 6, 2.

لَه**) is also used in the sense of 'with' (without following سَرَه), as:

يَه ظَاهِر لَه خَلْقَه نَاسَتَه يَه بَاطِن لَه يَارَه نَماسَتَه

Publicly she sat together with the people, (but) inwardly she was reclining with her friend.
Yusuf and Zulaiχā (Dorn, Chrest. p. 179).

From this signification of لَه are to be explained such expressions, as: لَه پُک full of (literally: with), لَه مُوَافِق, conformable to or with, etc. (cf. §, 184, 5).

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*) The Hindī and Hindūstānī constructs هوتا in the same way as the Paṣtō شوَل, e. g. هَم سِی نَهِين هوتا, I cannot do it, literally: from my part it is not done.

**) دَ, which is often used instead of لَه, may be used also in the sense of 'with', without following سَرَه, but only in poëtry.

§. 175.

III. Conjunctions.

The conjunctions are either coordinating or subordinating; amongst them there are few proper conjunctions, the rest are adverbs supplying the place of conjunctions.

A. Coordinating conjunctions.

These are of four kinds:

1) Copulative.

اَو au,
وَ va
وْ ō
} and.

There is this difference between اَوْ, وَ and وْ ō, that اَوْ and وَ connect words and sentences, وْ only single nouns.

هَم ham, also.

هَم — هَم ham — ham, as well — as.

کَلَه — کَلَه kalah-kalah
گاهی — گاهی gāhe — gāhe
} sometimes — sometimes.

نَه — نَه nah — nah, neither — nor.

دَ دُنیَا لَهَ سُود وْ زِیَان خَبَر نَه وُم

پَه دیدَن سَرَه د مَسْت کَرَم بی شَرَاب

I was not aware of the profit and loss of the world; by looking on I was made drunk by thee without wine.
Xavājah Muḥammad (Gulsh. II, p. 105, 2).

2) Disjunctive.

کَه kah
یَا yā
} or.

کَه — کَه kah — kah, whether — or; either — or; the first کَه is frequently dropped.

یَا — یَا yā — yā, whether — or; either — or.

هَمَکی یَیْغَنْبَرَان کَه اَولیَا وُو

. ڈوِی یَه مزَکَه شوَل ذِهَان نَ مَرْگ لَه لَاسْ

All, whether they were prophets or saints, were hidden in the earth from the hand of death. Xušḥāl (Gulsh. II, p. 45, 2).

3) Adversative.

وَلِی valē
بَلکَه balkeh
لیکِن lēkin
اَمَّا ammā
} but.

مَگَر magar, but (when preceded by a negation), perhaps (interrogatively); except (that).

بَاد تُند وَرُو بُوتِیوْ تَه زِیَان نَه رَسَوِی

مَگَر لُوْبِی وَنِی لَه بِیخ لوَرَوِی

A sharp wind causes no damage to small shrubs, but it breaks away great trees with the root. Kalīlah ō Damanah (Gulsh. I, p. 107).

4) Conclusive.

ترُو trō, therefore.

ڟکَه ṭkah
سکَه skah
وَسْکَه vaskah
} therefore; then.

چه قَرار آرام ئی وَایَه لَه مَا یوُر

، څکه می ډر مَخ اوښی بهیوی لَار لَار

As he has taken from me all quiet and rest, therefore flow on my face tears in many paths.

Xavājah Muh'ammad (Gulsh. II, p. 109, 2).

§. 176.

B. Subordinating conjunctions.

These are:

1) Temporal.

چه čeh, when, as.

څو ṭō, as long as.

څو پوُر چه ṭō pōre čeh, until.

لَه عِرَاق چه تَرِیَاق وَر تَه رَا دَرُومِی

مَار چِیچَلَی بَه د مَرگ پِیَالَه و شُومِی

When the taryāq from 'Irāq comes to him, the snake-bitten will drink the cup of death. Gulistān (Gulsh. I, p. 170).

څو نِیَت د شَه عَمل سَره جوُړ نَه شِی

عِبَادَت طَاعت ئی وَایَه دِی خِلَاف

As long as the will does not fall together with good actions, all his worship and obedience is falsehood.

Xush'āl (Gulsh. II, p. 47, 3).

نِس لَه دِی بَه مِی نَه وِینَئِی څو پوُرِی چه و وَائِی مُبَارَک دَی رَاتَلُونکَی

یَه نُوم د خُدَاوَند

After this ye will not see me, until ye say: blessed is he that is coming in the name of the Lord! Matth. 23, 39.

2) Comparative.

لَکَه چِه, لَکَه lakah, lakah čeh, like, like as (corresponding to هَسی, so).

گَنړَه ganṛah, as if (properly Imper.).

جُدائی ډَ مَا پَه زړَه کَا هَسی چَار

لَکَه بَاز ئی پَه تَارُو یَا پَه ډرَّاج کَا

Separation treats my heart so, as the falcon treats the black partridge or wood-cock. Xušh'āl (Gulsh. II, p. 34, 2).

څه کړم لَاس وُ دَسْت مِی نِشته قَلَنْدَر یَم

گَنړَه مَا بَه دُنیَا وُ بَازَلَه کُلّ

What shall I do? I have no hands, I am a Qalandar, as if I had lost the whole world at play. Xušh'āl (Gulsh. II, p. 49, 1).

3) Conditional.

کَه kah, if.

مَگَر magar, if not, except.

کَه ډَ شکُلیوُ ډَ دیدَن مِینَه گُناه دَه

سکَه خُوشحَال خَټَک درَست عُمر جِنَایَت کَا

If love of meeting with the fair ones is sin, then Xušh'āl, the Xaṭak, commits sin all his life-long.

Xušh'āl (Gulsh. II, p. 35, 2).

زَه خَوَاجَه مُحَمَّد تَمَام پَه گُناه ډُوب یَم

مَگَر وُ مِی کَاوِی خُدَای لَه دِی ډَرِیَاب

I Xavājah Muh'ammad am quite drowned in sin, if God do not draw me out from this ocean.

Xavājah Muh'ammad (Gulsh. II, p. 106, 1).

4) Concessive.

كه kah, although.

كه هَرْشُوْ kah harṭō
هَرْشُوْ harṭō
} as much as; though.

اَگَرچه agarčeh, (اَگَركه agarkeh) though (Pers.).

نَ خَتَكُوْ سپی بهتَر تَر يُوسُفزِيُوْ

كه خَتَك دی هَم يَه خُوْی تَر سپیُ بی كَار

The dogs of the Χaṭaks are better than the Yusufzīs, though the Χaṭaks also are in temper more lazy than dogs.
Χušḥ'āl (Gulsh. II, 71).

كه هَرْشُوْ بَه خَندِيدَلَه هَم كَه شَرْم مُوسِيدَلَه

يَه خَنْدَا كښی عَجَبْ وِير شِی كه دَانَا سَرِیْ پِر خِير شِی

Though she used to laugh and also to smile out of modesty,
In her laughter a wonderful grief is expressed, if a wise man looks upon her. Yusuf and Zulaiχā (Dorn, Chrest. p. 217).

5) Final and Consecutive.

چه čeh *), that, so that, in order that.

چه نَه čeh nah, so that not, lest.

وَر شَه مَتالگه يَه بَهَا رَاوِرَه چه بَدرَسمِی وُ نَه شِی

Go, bring salt for money, lest it become a bad custom.
Gulistān (Gulsh. I, p. 174).

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*) Instead of چه the Persian كه (which is etymologically identical with چه) is also sometimes used, especially in poëtry.

6) Causal.

چه čeh, (because), as (Lat. quum, quoniam).

تر اوس کوری یې ستر کو تورو چه مُلک ئې وُنیو شاګانو نورو

Until now he looks with his black eyes, because (as) his kingdom was taken by other kings. Gulistān (Gulsh. I, p. 154).

IV. Interjections.

§. 177.

Besides the proper interjections the Paštō uses also some adverbs and substantives as interjections. The most common of them are:

آخ آخ āχ āχ
آخښ āχš } well! well done!

آرې ārē, yes.

آفرین āfarīn, well done! bravo!

الغیاث alγiāϑ, alas!

اُو ō
اَی ai
ایَا ayā } oh! hollo!

توبه tōbah, for shame! fy! لَه توبه, fy upon!

جګی جګی ǰigī ǰigī, o dear!

چخ čiχ
چخه čiχah
چخې čiχē } begone! away!

خۏ χō, certainly.

خَیْر χaïr, well (but always with a certain restriction and therefore often in the sense of a polite negation).

دَرِیغ darēγa (or drēγa), alas! lack-a-day!

سَخ saχ, blessed! happy! (سَخ دَ happiness of).

شَابَاس šābās, well done! bravo!

ژۏ žō, (oath) by, as: خُدَایِ ژۏ, by God; پَه تَا ژۏ, by thee (I swear by thee), or: زَه پَه تَا ژۏ, I swear by thee.

کَاشکِی kāške (or کَشکِی), would to God that!

نَه nah, no.

وَاه وَاه yāh vāh, very well! excellent!

وَای vāe, alas!

هَای hāe
هَای هُوِی hāe hūe } alas! woe!

هۏ hō, yes.

هَه hah, indeed, really!

هَیْ هَیْ hai hai, alas! dear!

زَه خَوَاجَه مُحَمَّد مرَم غِلَاج مِی کَانرَئِی

چِکِی چِکِی طَبِیبَانْ اَلغِیَاث

I Xavājah Muh'ammad die, give me a medicine, o ye dear physicians! alas! Xavājah Muh'ammad (Gulsh. II, p. 107, 2).

سَخ دَ عَارِفَانْ چِه دَ یَار پَه یَاد مَشْغُول دِی

Happy are the knowing ones (= Ṣūfīs), who are occupied with the remembrance of their friend. Idem. (Gulsh. II, p. 118, 2).

چې تر ځانَ يې تا مَيَن يَم زَه خوشحال ځټک يوْ

That I love thee more than myself, I Xušḥāl, the Xaṭak, swear it.

The Syntax.

We divide the Syntax into two parts, the analytical and synthetical. The analytical part describes the use and construction of the several members of a sentence, the synthetical their conjunction to a sentence or sentences.

I. The Analytical part.

I. The noun.

§. 178.

1) On the noun generally.

The Paṣtō is possessed neither of a definite nor indefinite article and the noun may therefore be, according to its position in the sentence, definite or indefinite; only proper names or such specific nouns, as sun, moon etc. are definite by themselves. If a generic noun is to be rendered indefinite, the numeral adjective يَوْ 'one' is put before it, as: يَوْ سَړِی, a man (who is not nearer described or mentioned before).

يَوْ بَادشَاه يې کښنی کښنی ناست وه يَوْ مړی عَجَمی هَم وَر سَره يې خِدْمَت حَاضِر وه

One king sat in a boat, a Persian slave also was present with him in his service.

§. 179.

2) On the use of the gender.

The Paštō uses only two genders, the masculine and feminine. With reference to the use of these genders it is to be noticed:

1) Substantives, which denote inanimate objects, often use both genders; in this case the masculine implies the idea of greatness, the feminine that of smallness of the object, as: ډنډ ḍanḍ m., a (large) pond, ډنډه ḍanḍăh, f., a (somewhat smaller) pond.

2) With reference to the lower species of animals the feminine is often used to express the generic idea, as: پِشو s. f., cat (generally), کوتَره kautarăh, s. f., pigeon, بِيزو bīzō, s. f., monkey.

3) The masculine of adjectives and participles is often used in the sense of a neuter (or impersonally).

دَا خُوَانِی دَه چه څه آروی يَا ئی وِينی

نَه لِيدَه نَه آرِيدَه شی په پِيرِی کښی

It is youth, where thou hearest and seeest something, it is not heard nor seen (= one cannot hear etc.) in old age.
Rah'mān (Gulsh. II, p. 20, 2).

The adjective in the masculine (= neuter) may therefore, like a substantive, subordinate another noun, as:

آمَدْ شُد ئی تَر صَبَا هَم کَرْنْدَیْ دَیْ

تَجْرِبَه مِی کَړَه ذ دَوْر گَرم وْ سَړْد

Their coming and going is swifter than the morning breeze; I have experienced the warm and cold of the time. Ašraf χān (Gulsh. II, p. 155, 2).

Also the Plural of masc. adjectives is now and then used in the sense of a neuter, especially when a plurality is implied, as:

مُهَيَّا وَر تَه هَر خَه وُو چه د ده وُو د بَل نَه وُو

All was prepared for him, what he had, another had not.
Yusuf and Zulaiχā (Dorn, p. 174).

تَر صُورَت ئې د سِيرَت خُوبي اَفضَل دَه

تَر ظَاهِر ئې د بَاطِن خَوَاږه بِسيَار دي

The beauty of her conduct is more excellent than that of her body, the sweet (things) of (her) heart are more than those of (her) appearance (= body). Xušḥāl (Gulsh. II, p. 84, 3).

4) Also the feminine of adjectives and participles, as well in the Singular as in the Plural, is used in the sense of a neuter, in which case چار (or Plur. چارِ), thing, affair is to be supplied.

وُ ئې وَيَل چه مَا لَازِمَه دَه چه لَه تَا نَه بَپتِسمَا مُومَم اَو تَه مَا لَه رَاځې

He said, it is necessary for me, that I obtain baptism from thee, and thou comest to me. Matth. 3, 14.

نَادَانَان بې غَمَه خُوب چه فَرَاغَت کَا

چه هُوښيَارُو بَاندِ رَاشي صِل دُشوَارِ

The ignorant sleep without grief in rest, on the intelligent come hundred difficult (affairs). Xušḥāl (Gulsh. II, p. 43, 1).

د خَانَ سَره ئې هَم کِړ د بَهرَام سَره ئې هَم کِړ(*

He had connexion with the Xān and also with Bahrām.
Tārīχ-i murassaʿ (Gulsh. I, p. 50).

§. 180.

3) On the use of number.

1) Nouns, which are borrowed from the Arabic and which are in the so-called broken Plural, may in Paštō be constructed

*) Supply: چار, he had dealings with. —

as Singulars or Plurals. The broken Plural مَلَائِکَ, angels, (Sing. مَلَکَه) retains the fem. gender, though the fem. termination be dropped.

خْوْ کَال خَشی وَه فَرَاغَت وَه کَابُل تیر کړَه دَوْلَتمَنْد شوَل مَال ثی وِیر شَه اَوْلَاد ثی وِیر شَه

The Xašīs passed some years in rest in Kābul, they grew wealthy, their property increased much and their children became numerous. Tārīχ-i murassaʒ (Gulsh. I, p. 6).

When the broken Plurals are put in the Formative, they usually take the Plural Formative affix وْ, as:

بَیتُ ٱلمَال لُقمَه دَ مَسَاکِینوْ دَه نَهْ طُعمَه دَ اَخوَانوْ شَیَاطِینوْ

The treasury is the morsel of the poor and not the food of the devil's brothers. Gulistān (Gulsh. I, p. 166).

2) The Plural جَانَان has, as in Persian, a Singular signification, friend, from which even a feminine جَانَانَه, female friend, sweetheart, is again derived, as if it were a Singular.

3) A number of nouns imply a plurality and are therefore constructed as Plurals, without taking a Plural termination in the Nominative, but in the Formative they always take the Formative affix وْ, as: زَهْر poison, دَ زَهروْ. Some proper names of nations, tribes etc. are also treated as Singulars and Plurals, as: خَتَک Xaṭak, a Xaṭak and Xaṭaks, مُغَل, a Muγal and Muγals, etc.

§. 181.

4) On the use of the cases.

a) The Nominative.

1) The Nominative is used, instead of the Genitive, as apposition, if a part of a whole is to be designated, as: دَوْ خَاخَکَی اُوبَه, a drop (of) water. Similarly to nouns, which denote a

number, measure, weight, kind, species etc., the nearer definition is coordinated in the same case as apposition; e. g.

چه یَوه کاسه اوبه چمچه شونبلی وی

د فقیر کره هله اکره شی سپینه

When there is a cup of water and a spoonful of buttermilk, it becomes in the house of the poor a white pap. Gulistān (Gulsh. I, p. 183).

یتهول د خان ضرور دی کړی بوینه

که دوه درې کزه شرڼی وی یا کرښاس

Thou must needs cover thyself, though it be (only) two or three yards of a blanket or of linen. Xavājah Muḥammad (Gulsh. II, p. 111, 2).

یه شکنجه کښی ټی را ښکه یه انواعو عذابونو ټی مړ کړ

He stretched him on the rack and killed him by different kinds of tortures. Gulistān (Gulsh. I, p. 174).

2) The Nominative (or absolute case) is also used to express duration of time (how long?) as well as the point of time (when?). In a similar sense خای place, with a demonstrative pronoun is used (without a preposition), as: دی خای, in this place, here (Persian likewise اینجا); so also: دواړه لوریه, on both sides.

سپږ اوه پیړۍ هسی بادشاهی وه

چه یه دوی پوری درسّت خلق وه حیران

Six (or) seven generations endured their kingly rule, that all the people were amazed at them. Xušḥāl (Gulsh. II, p. 51, 3).

قضا هغه کال باران د پشکال و شه

By chance that year rain fell in July — August*).
Tārīχ-i murassaʒ (Gulsh. I, p. 5).

*) On پشکال see App. I.

وَقْت د خَاښت اَتَمه وړځ ښکار ته وَوَان شه

At the time of the forenoon, on the eighth day, he went out for hunting. Bahrām, V. 55.

3) The Paštō uses the Nominative absolute in the same sense as the Latin uses the Ablative absolute.

a) With the Nominative a participle perfect*) is connected and the sentence thus formed loosely subordinated to the main sentence. E. g.

زه مِحنَت مې بَوْ رِیَاض جوړ کا زه دَهْر

لَا مې کُل بُوی کَړَیْ نه خُپلې سِوَا شوم

With labour I had laid out a garden in the world; the rose not yet having been smelled by me, I was separated from it. Xušḥāl (Gulsh. II, p. 159, 3).

زَه بې غَمَ خُوب کړم په پَاسته بَالِین سَر یَښَیْ

پرِیوَاته په گور کښې چه خَمَا وُو هَم بَالِین

Shall I sleep without grief, the head being placed on a soft cushion, after my bed-fellows have fallen into the grave? Xušḥāl (Gulsh. II, p. 52, 3).

کَلَه وَړَیْ کُلمې ذښتې کَلَه مُور تَرْ حَلقه ډَک

Sometimes he is hungry, the entrails being fastened together, sometimes he is satiated full up to the throat. H'amīd (Gulsh. II, p. 93, 3).

b) An adjective also may be joined with the Nominative absolute and the subordinate sentence thus formed may be translated by: „with". E. g.

د تُهمَت لَه غَمَ پروْت یم سترگې پټې

زَه لَه شَرْمَ چَا ته غَمن کَتَلَی نه شم

Out of grief at the calumny I am prostrate, the eyes shut (= with closed eyes); out of shame I cannot openly look at any one. Xavājah Muḥammad (Gulsh. II, p. 114, 4).

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*) The participle preterite (in the Aorist, with the prefix و) is also now and then used.

اوس هَمَه پَر تۆرۆ خَاورۆ کښی پرَاتَه دی

چه کَړی پَکَړَئی سوَارَه وُو پَر آسُونَه

Now all are prostrate on the black dust, who (with) crooked turbans were riding upon horses. Idem (Gulsh. II, p. 115, 3).

c) A substantive (without an accompanying participle or adjective) may be put in the Nominative absolute, but this is rather to be considered as an elliptical sentence.

هَر سِتَم چه پَه مَا کَا هَمَه رَوَا دَیْ

خۆ یَوْ خَل دِ مَسْتَه وُه دَرِی مَخْ رَاتَ

Every opression, which she inflicts upon me, is proper, certainly, once the drunken one should stand, the face (turned) towards me. Ašraf χān (Gulsh. II, p. 154, 2).

بَنگَه دَ حَجَام پۆزَه پَه لَاس مَخ وَ کۆر تَه رَوَانَه شوَه

The wife of the barber, the nose in her hand, the face towards her house, went away. Kalīlah ō Damanah (Gulsh. I, p. 113).

§. 182.

b) The Accusative.

The Accusative is outwardly not differing from the Nominative and can only be known from the signification of the verb. Verbs signifying: to make, to choose etc. may govern a double Accusative, one referring to the object and the other to the predicate, as:

زۆر دِ خَوَانَه بَنگَه نَه کَا کَه ئی کَانِد

فِکر بۆیَه چه لَه بَنه خَایَه وِی بَار

An old man should not make a young woman his wife, and if he make her (his wife), he must take care, that she be from a good house at least. Xušh'āl (Gulsh. II, p. 41, 2).

§. 183.

c) The Instrumental.

1) The Instrumental is referred to persons and things, by which an action is done. It is usually connected with the past tenses of transitive and causal verbs, but also with intransitive verbs (of a passive signification) through all tenses.

فِراق هَرْچَرْتَه لَتْبی دی لَکبِدَلی

لَکَه لُوند لَرْکی یَه اُور یَښّی خْو زَار

By separation everywhere flames are applied; how long wilt thou wail like damp wood thrown into the fire? Xušh'āl (Gulsh. II, p. 43, 2).

کَه ډَ بَاز غُند مِی کَښت یَه غُرونْو کِبرِی

شِکَار مِی هَم شوی بَنَایِسته زَرْکی ثَمِین

Now and then I wander about in the hills like a hawk, beautiful and precious partridges were also made my prey. Xušhāl (Gulsh. II, p. 54, 2).

2) The Instrumental is also now and then used to express time generally, as: وَرَخْو شِپو, by days and nights.

تَر دَا هَسی عُمْر نَه عُمر بِهتَر دَی

چَه تِیرِیږی وَرَخْو شِپو یَه جِگَر خُون

Better is death than such a life, which is passed, days and nights blood (being) in the liver. Xušh'āl (Gulsh. II, p. 52, 2).

§. 184.

d) The Genitive.

1) As regards the position of the Genitive, it is usually placed before the governing noun, though it may also follow it.

چَه اُمِید یَه عِمَارَت دَ دُنیَا گَا دَ کَاغَذ یَه کِښتی سَیْر دَ دَرِیَا گَا

He who puts his hope on the fabric of this world, makes a journey of the sea in a boat of paper. Rah'mān (Gulsh. II, p. 20, 4).

2) The Genitive expresses possession, ownership.

چا ئی نوم زا تە وا نە خسْت چە د چا دی

مَنَارِی مې پیرې و لیدی ولَارِ

Many towers I have seen standing, nobody has mentioned their name to me, whose they are. Xušh'āl (Gulsh. II, p, 43, 2).

تا و چە غم مَه کیږه نوْر زه ستا یم تە د مَا

Thou saidst: do not grieve any more, I am thine and thou art mine. Xušh'āl (Gulsh. II, p. 34, 4).

3) The substantive verb joined with the Genitive expresses different relations:

a) a quality may thereby be expressed, سَړی a man, being supplied as governing noun to the Genitive; e. g.

تُرَانِی خوْ د جَنْجَال دی د پَرْخَاش

دَروْغْجَن سَوْګند خوَارِه بُهتَان تَرَاش

The Turānīs are indeed (men) of strife and war, lying, swearers, slanderers. Xušh'āl (Gulsh. II, p. 46, 3).

ګُناه کَار خَوَاجَه مُحَمَّد لَه خپلَه مینَه وَرکَړه

چه هَمیش وِی ستا د ذکر د ثَنَا حَافظ

Give to the sinful Xavājah Muh'ammad thy own love, that he may always be (a man) of thy remembrance and praise*), o preserver! Xavājah Muh'ammad (Gulsh. II, p. 113, 2).

b) According to the context کَار, work, business or څیز, thing, may also be supplied as governing noun, if the Genitive refer to inanimate objects.

شُدَنی دَر بَاند وْ شوْ که د کَک وْه که د لَک

What was to happen has happened to thee, whether it was (a matter) of a straw or of a hundred thousand. H'amīd (Gulsh. II, p. 93, 3).

*) I. e.: that he may always be occupied with.

هَرَه خَار لَه خپلَه وَقت سَره زِيب کَا

سپين ويښتَه نَه دی د خُنړی د خَړۍ

Every thing agrees well with its own time, white hair is not (the thing of = does not agree with) a side-lock and a top-knot. H'amīd (Gulsh. II, p. 142, 2).

4) The Genitive expresses the material, of which any thing consists or is made; e. g.

دَک د زَهرو کِرزَوِی د زَرو طَاس

She passes round a golden cup full of poison.
Xavājah Muh'ammad (Gulsh. II, p. 111, 2).

5) The Genitive may be either a subjective or objective Genitive, that is, it may either express the object, that is acting or to which any thing belongs, or it may express the passive object, to which the action is referring.

لوی هَلَک د مِصر وَاړَه وَلَاړ وُو د نِيل پَه غَاړَه.

All, the great and little of Egypt stood on the bank of the Nile.
Yusuf and Zulaiχā (Dorn, Chrest. p. 214).

نَه لَه مَا د مِينی خوی خِی د بُتَانو

نَه د جَور د جَفَا رَسم لَه دُوی لَاړ

Neither passes from me the disposition of love to the idols (= fair ones), nor has the habit of tyranny and oppression gone from them (left them). Xušh'āl (Gulsh. II, p. 84, 3).

6) A number of adjectives is constructed with the Genitive (or, according to §. 174, 17, with the Ablative), such as: دَک د, full of, مُخَی د, equal to, مُنَاسِب د, becoming, conformable to, مُوَافِق د, according to, پَسَنْد د, agreeable to, بَرَابَر د, equal to, etc.

§. 185.

e) The Dative.

1) The idea of the Dative is expressed by different prefixes and postfixes, as shown already in §. 65, 5*). The prefix ـو, without following ته or وته, is now-a-day antiquated and only found in poëtry.

چه سړی و بل څه ورکه بیا ئی آخلی

ته خو خدای ئی بیرته نه آخلی دا ده

If a man gives any thing to another, he takes it again; thou indeed art God and doest not take back (thy) gift. Xavājah Muh'ammad (Gulsh. II, p. 118, 1).

Besides the usual signification of the Dative the following special applications of it are to be noticed:

2) The Dative expresses a relation to the remote object, which may be translated by: to, for, at; e. g.

حاجت نه لری د نور چا و یارئی ته

له هغو سره چه یار دی رب څما

Those, with whom my Lord is friend, do not stand in need of (have no necessity for) the friendship of others. Rah'mān (Gulsh. II, p. 3, 1).

زه و زاهدانو حیران یم دوی و ما ته

I am amazed at the hermits and they at me. Rah'mān.

د ویشتلی و صبحت وته امید شی

د پسرلی چه څه کمی وشی له ریم

*) When the Dative is immediately followed by a Genitive, the Dative postfixes may be placed after the Genitive, as: مرغانو د هوا لره جالی شته, the birds of the air have nests (Matth. 8, 20).

There is hope for the recovery of a wounded, if the matter flows a little less from the wound*). Xušḥ'āl (Gulsh. II, p. 50, 2).

The Dative expresses therefore the direction to a place, as:

آدم خیلو سره زه یه تیراه راغلم

نور رخصت ور کړی و خوږ یه زړه خوږیږی

With the Ādam-χēlīs I came to the Tīrāh; then they (the Ādam χēlī maids) were dismissed (by me)**) to Xvaṛāh, hurt in the heart. Xušḥ'āl (Gulsh. II, p. 54, 2).

3) The Dative is often to be taken as Dativus commodi: for, for the sake of, on account of.

بادشاه د هغه له خون تیر شه وزیر ته ئې معاف کړ

The king spared his blood and pardoned him for the sake of the Vazīr. Gulistān (Gulsh. I, p. 158).

ټوره چا وته تړم چه زه ملنګ شوم

For whose sake should I gird on the sword, as I have become a faqīr? Xušḥ'āl (Gulsh. II, p. 68, 2).

4) The Dative is now and then used to express a point of time, as: شپی ته, towards night, at nightfall (Hindūstānī likewise رات کو).

زاهد ورانده روان شه شپی ته یوه ښهر ته ورسیده

The hermit went on; towards night he came to a town.
Kalīlah ō Damanah (Gulsh. I, p. 111).

Note. On the use of the Ablative, which is expressed by the prefixes له, تر and د, see §. 174, 17. 7. On the Locative, which is circumscribed by the prefix په, کښې — په etc., see §. 174, 6.

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*) Literally: if a diminution is made from the matter of the wound.

**) The text is no doubt defective; it should be read: etc. نور یې.

§. 186.

f) The Vocative.

When a noun is compounded with another (either by means of the Pers. یَای إضَافَت or by the copula ō) final a or ah (the sign of the Vocative) is only added to the latter noun, as:

اَیْ جَانِ مَنَ دَ خُود کَردَه خَه تَدبِیر دَیْ

O my soul, what advice is there for what one has done himself?
Kalīlah ō Damanah (Gulsh. I, p. 110).

§. 187.

II. Comparison of (adjectives and of) whole sentences.

The way, in which the comparison of adjectives is circumscribed, has been already shown in §. 93. Here we have to add, how the comparison is expressed, which does not refer to a single object in the sentence, but to the whole sentence. This is done in a twofold way: the sentence, which is to be compared with another, is either subordinated to the main sentence by means of the conjunction چه, that, the comparison itself being already expressed in the main sentence by تَر هَغَه, before that, that —; or the comparison is expressed by coordinating the sentence to be compared to the other sentence, the difference between both sentences being pointed out by rendering the second (coordinate) sentence negative. E. g.

تَر هَغَه چه خُشک طِینَت دَ سَاحِل وِینَم

لَکَه مَوْج آوَارَه یَه دَرِیَا خوَښ یَم

I like it better wandering about the ocean like a wave than that I see the dry ground of the shore*). Kāẓim χān šaidā (Gulsh. II, p. 141, 3).

*) Literally: Wandering on the ocean, like a wave, I am happy before that (تَر هَغَه), that I see etc.

يَوْ نَفَس د خُدَاي پَه يَاد کښې اَولَى تَر دَې

نَه د درَسْت جَهَان دَوْلَت پَه دَا دُنيَا

One breath in remembrance of God is better — not the wealth of the whole world in this world (i. e. is better than —). Rah'mān (Gulsh. II, p. 7, 2).

زَهر پَه دې چې پَه صُلح پَه صَلَاح وِي

نَه شَکَرې پَه فِتنَه وَ پَه غوْغَا

Good is poison, which may be (joined) with peace and concord — not sugar with sedition and uproar. (i. e. Better is poison — than). Rah'mān (Gulsh. II, p. 6).

§. 188.

III. Construction of the Numerals.

1) When a numeral (above one) is joined with a masc. noun denoting an animate object, the noun is usually put in the Plural, but it may also remain in the Singular.

پَه خپَل کوْر کښې پَه دوه وروْنَه سَره نَه وِي

چې پَه زړو کښې فِتنې نَه کِږي هَزَارِ (*

In their own house there will not be two brothers together, who have not in their hearts a thousand quarrels. Xush'āl (Gulsh. II, p. 43, 1).

د عِيسَى پَه وْلَس زَوْي وُو

ʿIsā had eleven sons. Tārīχ-i murassaʿ (Gulsh. I, p. 5).

Such nouns, as are collective, remain unchanged in the Nom. Plural.

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*) هَزَارِ, for the sake of the rhyme, instead of هَزَار.

خلو ښښت زره مغل شول تار په تار.

Forty thousand Muγals were scattered to the wind.
Xušḥāl (Gulsh. II, p. 71).

Other masc. nouns, which denote inanimate objects, are either put in the Plural or they take the Plural termination ah (a), when ending in a consonant, or they remain in the Singular, as: لس کاله or: لس کال, ten years, هزار منه, a thousand maunds.

په هیڅ رنګ به خلاص نه شی له مرګی

که چاپیر تر خان اویا زره حجاب کړ

In no wise wilt thou escape from death, though thou make round about thee seventy thousand screens.
Xavājah Muḥammad (Gulsh. II, p. 110).

2) Fem. nouns, denote they animate or inanimate objects, are, as a rule, put in the Plural; they may remain in the Nominative, even when preceded by a preposition, though it is more according to rule, that after a preposition the Formative (Plural) follow, e. g. پنځه ورځی, five days, په پنځه ورځی or په پنځو ورځو, in five days. It is seldom the case (and chiefly in poëtry), that the Singular of a fem. noun is used with a numeral.

په هغه اوان کښی زر روپۍ واجبی د یوسف زیو وی پنځه توری شیر توری به د کاله په سر یا د قلبی په سر په موافق د قسمت به په ډوي ورڼ تلی

In that time a thousand Rupees were incumbent (as taxes) on the Yusufzais, five Tōrah (or) six Tōrah *) on the head of a family or on the head of a plough used to come on them, according to the share. Tārīχ-i murassaʒ (Gulsh. I, p. 18).

د هر کل ځنا صفت کا په زر زړه

په دا باغ کښی چه غوڼا ده د بلبلو

*) The توره is a copper coin worth about one penny.

With a thousand tongues they praise every rose in this garden, when the noise of the nightingales is (raised).

Xušh'āl (Gulsh. II, p. 55, 3).

3) As regards the use of the ordinals it is to be observed, that in mentioning the years of an aera the cardinals are employed, as in English, but in fixing the month or day the ordinals are made use of.

سَن دَ هِجْرَت اَتَصو پِنځه ویشت وُه خَورلَسم کَال دَ بَابَر دَ کَابُل دَ

فَتح وُه پَه تَسخِیر دَ بَاجَور رَاغَی

It was the year of the Hijrah eight hundred and twenty five, the fourteenth year since the conquest of Kābul by Bābar, that he came to the subjugation of Bājaur.

Tārīχ-i murassaʒ (Gulsh. I, p. 19).

§. 189.

IV. Use of the Pronouns.

1) The personal pronouns.

In connexion with a verb the personal pronouns are only used, when a person is to be rendered pronominent or when a contrast to another person is to be pointed out. But also in the absence of either of these two cases the personal pronoun is put at the beginning of the sentence, when the verb is not immediately following, in order to point out the subject.

تَه خَمَا پَه زَرَا نَرم کَرم نَه ئِی

زَه شوَم سَتَا پَه غَم کبَبی وِرِیت لَکَه نِیلَه

Thou art not soft nor warm by my wailing, I became roasted by thy grief like roasted grain. H'amīd (Gulsh. II, p. 101, 2).

کَه لَه غَم پَه اَمَان نَه یَم هَرکِز

زَه دَ عِشق پَه کَار پَشیمَان نَه یَم هَرکِز

Though I am never safe from grief, yet I never repent of a love-affair. H'amīd (Gulsh. II, p. 86, 2).

2) Demonstrative pronouns.

Their signification and use has already been generally treated in §. 103; here it is to be added, that the demonstrative pronouns may also be used in a local sense, e. g.

پاتو سړی نه شول چه دا کړزی دام و دن دی

Men were not left, those who walk here about, are wild beasts. Xušḥāl (Gulsh. II, p. 40, 2).

چه زه کړم هغه نه شی هغه ملک هغه عالم دی

What I do, that does not come to pass, (and yet) there is the country, there is the people (i. e. country and people are the same). Idem (Gulsh. II, p. 68, 4).

3) Interrogative pronouns.

These are employed not only in direct but also in indirect questions, as:

څو قوت د د عذاب دی زا ته وایه

Tell me, how much strength thou hast to endure torment?
Xavājah Muḥammad (Gulsh. II, p. 111).

When څه what? is repeated in an interrogatory sentence, it is implied thereby, that there is no real difference between the two questions, as:

څه و بت وته سجده څه و دنیا ته

بت پرست دی پرستار د د دنیا

What is bowing down to an idol, what to the world? the worshipper of this world is an idol-worshipper.
Raḥmān (Gulsh. II, p. 9, 2).

4) The relative pronoun.

The relative pronoun only indicates the relation and the number and case, in which the relative should logically stand, must be taken up by a following personal pronoun (usually the pronominal suffix ئی), except when the relative is in the Nominative.

چه وفا ور څخه نه وی سړی نشته

تر هغه نه په وفا کښې بهتر سپی دی

With whom there is not fidelity *), he is no man, better than he is a dog by his fidelity. Xušḥāl (Gulsh. II, p. 66, 2).

چه ئی علم هنر نه وی څنی تښته

Flee from him who has no science nor skill. Ibidem.

More rarely the relative is taken up by a following demonstrative, as:

په شپه د معراج و رغلم پر هسی قوم باندې چه مخونه ډوئی شوکول په ډوکون

In the night of the ascent I came to such a people, who scratched their faces with (their) nails.
Favāid uš-šarīšāh (Gulsh. I, p. 58).

As regards the position of the relative it is to be observed, that it occasionally precedes the noun, to which it refers (like in Latin), instead of following it; e. g.

د خوشحال چه سرای اوتاک وه وارره تیر شه

Hear, (that) which was the residence and abode of Xušḥāl, has passed away. Xušḥāl (Gulsh. II, p. 57, 1).

An attraction of the preceding noun or pronoun by the relative is occasionally met with in Paṣṭō, the noun or pronoun being put in the same case, in which the relative is or ought to be, as:

په شیرینو اوبو جمع دی عالم شی

نه هغه اوبه چه تلخ وی یا شوړی

At sweet waters much people collect, not (at) those waters, which are bitter or brackish. Gulistān (Gulsh. I, p. 166).

علماوو چه به چا ته نصیحت کاوه بد به ئی منل

The Ulamā, who used to admonish any, were ill attended to by them. Tārīχ-i murassaʒ (Gulsh. I, p. 19).

*) I. e. Who is not faithful.

5) The Reflexive.

a) The Paṣtō is not possessed of a reflexive pronoun, but circumscribes it by خان ḍān, soul. It always refers to the subject of the sentence and remains in the Singular, though the subject may be in the Plural.

خان ته ښه وائی ښه نه کړ

Thou speakest well to thyself, (but) doest not act well.
Xušḥ'āl (Gulsh. II, 85, 2).

لکه ډوی کا خپله قصد د خان په وینو

ږو په بل کله آخته هسی لیوان دی

As those seek amongst themselves their own blood, so not (even) wolves are rushing at each other.
Ašraf χān (Gulsh. II, p. 162).

In a sentence with an active or causal verb in the past tense خان may also be referred to the agent (the logical subject) in the Instrumental, as:

دی په غمږن آواز سره و خان ته و بللله

By her (دی) she was called to herself with a pitiful voice, i. e. she called her to herself etc.
Kalīlah ō Damanah (Gulsh. I, p. 112).

b) The Paṣtō is on the other hand possessed of a reflexive adjective, خپل χpal, self, own, which may be joined with خان, as: خپل خان one's own soul or person, or in person, personally, but with a personal pronoun the adverbial expression په خپله is generally used, as: زه په خپله, I by myself (= I myself). خپل when connected with a substantive is usually translated by the corresponding possessive pronoun; like خان it always refers to the subject of the sentence.

پَه دَا وَقْت چه مزَرِی پَه غم پَه اَندوه گرِفتار دَی خپَل خَان به وَ ده

ده عرض کړم

At this time, when the lion is sunk in grief and anxiety, I shall personally speak to him.

Kalīlah ō Damanah (Gulsh. I, p. 98).

سَاتَل اَو خَرڅَول دِي رَا تَه وُ وَايَه. خَه رَنګَ بوَيَه چه ستَا وِيَل دَ خپَل

روزګار دَستور العَمل کړم

Tell me, how the keeping and spending of it must be made, that I may make thy words the rule of my livelihood.

Kalīlah ō Damanah (Gulsh. I, p. 88).

When the accent is laid on خپَل, it may be intensified by the addition of a possessive pronoun or a pronominal suffix; in this case خپَل must be translated by 'own'.

کَه دِ نَه دَه دَ خپَل مَنځ څهرَه چرکِین

آیِنَه خُمَا دَ زړه نَه دَه زَنګِین

If the look of thy own face is not dirty, the mirror of my heart is not rusty either. ʿAbd-ul-qādir χān (Gulsh. II, p. 198, 1).

Now and and then خپَل is not referred to the subject of the sentence but to the remote object (Dative) of it.

هَر څوک چه خُدای تَعَالَی آزَارَوی دَ مَخْلُوق دَ زړه شه کَولُو دَپَارَه

حَقّ تَعَالَی هَم هَغَه مَخْلُوق دِي وُ کُمَارِی چه مُکَافَات دَ خپَل کِردَار

وَر شکَارَه کَا

Every one, who offends God the most high, in order to please the heart of a creature, God the most high commissions that very creature on him, that it should manifest to him the retribution for his own deed. Gulistān (Gulsh. I, p. 174).

خپَل is also used in general, without being referred to a special subject or object, as:

گاه د نورو رضا بوبه کهی خپله په کار نه ده همیشه خپله رضا

Sometimes the will of others must be attended to, sometimes one's own; one's own will is not always of use.

Rah'mān (Gulsh. II, p. 7, 1).

In the Plural خپل signifies 'one's own people'.

عاقبت هغه سړدار شی مړدار پاڼی

چه ئی نس د خپلو بدو ته لیوال کا

At last that chieftain will remain a carcass, whose belly is hankering after the injuries of his own people.

H'amīd (Gulsh. II, p. 94, 3).

V. The Verb.

§. 190.

1) The Infinitive and its construction.

a) The Infinitive is always constructed as a Plural; as regards its signification it coincides with the verbal noun ending in aḥ (§. 12)*) and partly with that ending in anăh (§. 13), being originally itself a verbal noun (§. 14), as: لیدل līd-aḷ, the seeing (sight), to see, تلل tl-aḷ, the going, to go.

خوشامدونه ئی د ده کول برآمد ویل هرکز نه کول

They told him flatteries and did never tell him any thing disagreeable **). Kalīlah ō Damanah (Gulsh. I, p. 90).

تند په وقت د تړلو سست په وقت د سورېدلو

Sharp (were the horses) at the time of making (them) jump, slow at the time of riding.

Yusuf and Zulaiχā (Dorn, Chrest. p. 205).

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*) In the Formative both nouns may be alike, as the termination aḷ may be dropped in the Formative; see §. 14.

**) Literally: disagreeable speaking they never made.

b) To the Infinitive the object (and with intrans. verbs the predicate) is subordinated in the same way, as this is the case with the finite verb, provided the Infinitive stand in the Nominative*). E. g.

په هغه لارِ قَدَم کښېښوَل چې حَد او پَايَان ئې مَعلُوم نَه دَی او په هَسې دَرياب کښې خَان آچَوَل چې نيکی او بَدی ئې ښکَاره نَه دَه کَار د عَاقِلَانو نَه دَی

To put (= the putting of) the step on that road, the limit and end of which is not known, and to throw oneself on such a sea, the goodness and badness of which is not manifest, is not the work of the wise. Kalīlah ō Damanah (Gulsh. I, p. 96).

هَم هَسې اَوْلِيَا کيدَه**) په کَشْف کَرَامَات سَره نَه دی

The being made such saints is not done by revelation and miracles. Favāid uš-šarīʿah (Gulsh. I, p. 77).

When the Infinitive is in the Formative (Plural), the object (with active and causal verbs) and the predicate (with intrans. verbs) is put in the same case, which the preposition or postposition requires, but the object may also remain in the Accusative, as with the finite trans. verb.

دَ ټوری غوَرزَولو رَاغلی يَم

I am come to swing the sword. Matth. 10, 34.

هيڅ د سترګو غُړَولو خوند ئې نَه وِی

چې رَحْمَان په سترګو نَه وِينی يَارَان خپَل

He (= I) has no liking for opening the eyes, when Rahʿmān does not see with his eyes his friends.

Rahʿmān (Gulsh. II, p. 22, 2).

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*) The same rule holds good with reference to the construction of the verbal nouns ending in aḫ and anăh, as: مَخ کَتَنَه, seeing the face, غوَښی خوَړَه, eating flesh, etc.

**) کيدَه is quite the same as کيدَل.

په دا هونبره مالګه راوړلو به څه خرابی کیږی

By the bringing (fetching) of so much salt what mischief will be done? Gulistān (Gulsh. I, p. 174).

But the object may also be subordinated to the Infinitive (as to a substantive) in the Genitive. This is absolutely necessary, when the object is a pronoun, as otherwise an ambiguity would arise.

پس د هغه د یوسفزیو قصد د سوات د آخستو و شه

After that the Yusufzais made the design to take Svāt (of the taking of Svāt). Tārīχ-i murassaʒ (Gulsh. I, p. 11).

د ده د وژلو ئی سبعه بی فایده و کړه

They attempted in vain to kill him.
Gulistān (Gulsh. I, p. 159).

c) The Genitive of the Infinitive with the negation نه may also express the idea of a Gerundive. When the substantive verb is constructed with the Genitive of the Infinitive, it expresses either a necessity or obligation (the active and causal verbs taking at the same a passive signification) or an ability. The following examples will illustrate this.

نه د شرم نه حیا شی که هرڅو د نه کیږو کړه کړ

Thou art not ashamed nor abashed, though thou practisest that which is not to be done. H'amīd (Gulsh. II, p. 86, 1).

حال د سوی طالع څه بیان کړم چا ته

لکه نمر څما جبین دی د داغلو

What shall I explain to any one the state of my burned destiny? like the sun my forchead is to be branded *).
Kāzim χān (Gulsh. II, p. 143, 2).

*) This refers to the practice of the Afghāns to put a spot on the forchead of those children, who were born in an inauspicious hour, in order to preserve them from evil.

چه ئی مینه د شه مخ په زړکی نه وی

د هغو مخونه نه دی د کتو

Who have no love in their heart for a fair face, their faces should not be looked at. ʿAbd-ul-Qādir (Gulsh. II, p. 198, 2).

نه ئی کلیله ته ژبه د ویلو وه نه دا راز د ده نه د ساتلو وه

His tongue was neither able to speak to Kalīlah nor was it able to keep this secret from him.
Kalīlah ō Damanah (Gulsh. I, p. 110).

But the Infinitive by itself (without د) is also used as a Gerundive, as: حلال کنیل دی, the lawful must be considered as lawful. بویه (adj.) bōyaḥ, it is necessary, is thus often constructed with the Infinitive.

چه لا تازه دی زور قوت ئی نیولی نه دی دفع کول ئی بویه

Whilst they are yet green and have not (yet) gained strength, they must be removed. Gulistān (Gulsh. I, p. 156).

Annotation. The verbal noun ending in aḥ (§. 12), which is, as a rule, only used in the Plural, is now and then also constructed as a Singular, as: د نفس و چلیدنه ته نظاره کا, they look at the parting of the breath (Mīrsā χān Anṣārī, Gulsh. II, p. 129, 1); که خښتن د ده له کسب کړه عاجز وی, if her husband be unable to follow his occupation (Favāid uš-šarīʿah Gulsh. I, p. 63).

§. 191.

2) Use of the Participles.

a) The participle present, be it transitive or causal, either subordinates the object in the Accusative or it governs, as a substantive, the Genitive.

شَرْم سَاتُونَیْ زَر غُورْزُونَیْ شَه
لَه سِپَاهِی نَه سَر بْوِیَه لَه تَا نَه زَر بْوِیَه

Be preserving (thy) honor, be scattering gold! from the soldier the head is required, from thee gold is required.
Gulistān (Gulsh. I, p. 167).

آرِیدُونَیْ دَ عِیبَت بَه لَه گُنَاه هَلَه خَلَاص شِی چِه پَر زَبَه دِ اِنکَار
پَر هَغَه وُه کَا

The hearer of slander will then become free from guilt, when he upon the tongue (= immediately) denies it.
Favāid uš-šarīšāh (Gulsh. I, p. 59).

b) The participle perfect is now and then used substantively, as:

چِه خَبتَن گنِری حَاضِر بَد گَرْیْ حَمِیدَه
نِشتَه تَا غُمَد بِی شَرم بِی اَدَب

As the Lord considers the bad deed as present, o H'amīd, there is no shameless and impudent like thee.
H'amīd (Gulsh. II, p. 79, 1).

ستَا وِیشتَلِی بَه رُوغ نَه شِی بِی وِصَالَ
کَه دَارُو لَرِه تِی رَایِشِی سِینَا

Thy wounded ones will not recover without meeting (with thee), though Sīnā come to administer them medicine.
Xavājah Muh'ammad (Gulsh. II, p. 105, 1).

§. 192.

3) The Imperative.

The Imperative is used as a command and injunction not only to the II. person Singular and Plural, but also to the III. person Singular, when not so much a command, but a wish and ardent desire (chiefly an imprecation) be intended.

بَد کِردَار خَوی پَیدَا مَه شَه لَه مورَ

حَبطَه کَاندِ نَامُوس دَ پلَار وْ مور

May not be born a wicked son from a mother! the renown of father and mother he renders abortive.

Rah'mān (Gulsh. II, p. 18, 1).

چه عِزّت حُرمَت ئی نَه وِی پَه جَهَان کښی

دَغَه هَسی ژوندُون وُسوَخَه پَه اوُر

May such a life be consumed in fire, which has no honor nor dignity in the world! Rah'mān (Gulsh. II, p. 17, 3).

§. 193.

4) The Present.

The Present is used to express an action that is going in the present time. When the action is to be represented as lasting or repeating itself or as a general fact, the participle present is joined with the substantive verb.

دَ خَواجَه مُحَمَّد اُمید سِتَا پَه کَرم دَی

دَ خَواب طَاقَت نَه لَری کَه عِتَاب کِړ

The hope of Xavājah Muh'ammad rests on thy benevolence, he cannot answer if thou blamest him.

Xavājah Muh'ammad (Gulsh. II, p. 110, 2).

نَه خُمَا دَه نَه دَ سِتَا دَه دَا دُنیَا

پَاتِه شیوُونی لَه هَر چَا دَه دَا دُنیَا

This world is neither mine nor thine; this world is left behind by every one. H'amīd (Gulsh. II, p. 76, 2).

Like in Persian the Present is also used in Paštō, when the words of another person are mentioned, though a past tense precede them and a historical tense should follow according to the consecutio temporum, the Afghān with his lively phantasy giving the words of the speaker, as if spoken in the presense (cf. §. 220).

هَارُون رَشِيد اَرکَانِ دَوْلَت وُ پُښتِيدَه چِه سَزَا دَ هَسِی سَړِی ځَه دَه

Hārūn Rašīd asked the pillars of the state: what is the punishment for such a man? Gulistān (Gulsh. I, p. 183).

§. 194.

5) The Subjunctive of the Present.

a) The Subjunctive of the Present serves to express a thing subjectively and therefore in a certain respect as uncertain, doubtful or indefinite, as: ځَه وُکړَم, what shall I do? It is therefore often employed to express an opinion, a general experience or fact (with some politeness); the repetition of an action may also be indicated thereby.

چِه يَه عَقل هَلَک پِير وِی وَ دَانَا وَتَه کَبِير وِی

When the youth is in intelligence an aged man, he is great (= old) to (= in the eyes of) the wise one.
Gulistān (Gulsh. I, p. 159).

دَ مَرْدَانُو کَردَه پِير وَيَل ثِی لَږ وِی

دَ نَامَرْدُو عَمل لَږ وِی پِير ثِی لَاف

The work of men is much and few their words; the work of the unmanly is little and much their boasting.
Xušh'āl (Gulsh. II, p. 47, 3).

خُو خَلَه مِی يَه خَاطِر کښِی وُ کړزِی چِه بَل مُلک لَړه لَاړ شَم خَان لَه وَطَن وُ بَاسَم

Sometimes it goes about in my heart (= I consider in my heart), that I should go to another country and banish myself from (my) native land. Gulistān (Gulsh. I, p. 168).

b) The Subjunctive is also used (chiefly in the II. person Sing. and Plural) to express a wish or desire (Precative). When the third person Sing. and Plur. implies more an Imperative (or Jussive), the prefix ـُ is added, to intensify the Subjunctive. In poëtry the prefix ـُ is in this case often dropped.

رَبَّ زړه ډ رَقیب نَرم پَه اِحْسَان کړِ

دَا هِندُو رَا بَاند خَائخو مُسلمَان کړِ

O Lord, would that thou wouldst make soft by beneficence the heart of (my) rival! make to me this Hindū a little a Musalmān!
H'amīd (Gulsh. II, 84, 4).

کَه د چړِ ډ آشنَا پَه لوْر کُذر شی

ډ صَبَا بَادَه حُمَا سَلام پړِ وړ*)

If thou ever pass in the direction of my friend, o morning breeze, bring him my salutation! Xušh'āl (Gulsh. II, p. 44, 2).

بَادشَاه د پَه لَس کُروْه اِعتمَاد نَه کَا

The king should not put his trust on ten sorts of people.
Kalīlah ō Damanah (Gulsh. I, p. 105).

The Subjunctive is therefore used in optative and prohibitive sentences after the interjectional adverb کَاشکی (کَشکی), would that, and the prohibitive particle مَه, lest, that not (Lat. ne).

چه حَمید اُوږدَوی لَاس ډ یَار زَنخ تَه

کَاشکی شَاخ ډ وُلی وُنسی مَنړَه

When H'amīd stretches out his hand to the chin of the friend, would to God that the bough of the willow would bear an apple! (H'amīd (Gulsh. II, p. 101, 1).

چه هَر لَالَ سَړ سکَروَنی پَه کښی سوځَم

مَه ئی وِینَم یَمن خَه کَوم بی تَا

As every tulip becomes red burning coals, in which I burn, may I (rather) not see it! what shall I do with Yaman without thee? H'amīd (Gulsh. II, 77, 4).

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*) وړ vrĕ, instead of ړِ vre, on account of the rhyme.

پَه مَجْلِس وَر سَرَه هِيڅَرِی کی مَه نِی

دَا بِی زِيَانَه بِی نُقصَانَه غَمْجَن خَلق

Never sit together with them in society, (with) these people, who without loss and injury are sad.

H'amīd (Gulsh. II, p. 91, 2).

c) The Subjunctive is used in subordinate sentences after a final or consecutive conjunction (§. 176, 5), as: چه, that, in order that, so that, چَرِ نَه وِی چه, may it never be that = lest, or only: چَرِ نَه چه, and such like expressions, as: بَـائِدَه دَیْ چه or بوَيـه چه, it is necessary, that. The conjunction چه may also be dropped, as in Persian, so that only the Subjunctive remains; in poëtry even the prefix وُ is frequently omitted. If a past tense precede, the Subjunctive present assumes the signification of a Subjunctive of the Imperfect.

حُكْم وُكَرَه چه زَه وَزِيـر وُ وَژَنَم

Give order, that I may (or should) kill the vazīr.

Gulistān (Gulsh. I, p. 177).

خُوْک چه تُوَانِيرِی چه نَفع بَـی وَ بَل تَه وُ رَسِی حَـيْـف دَیْ چـه کَاهِلی کَا

For any one who is able to do it, that his profit may come to another, it is a pity, that he should be lazy.

Kalīlah ō Damanah (Gulsh. I, p. 87).

چَرِ نَه وِی وَار خَطَا کِری پَه مِحْنَت کښی

دَ دُنيَا مِحْنَت کُوْتَاه دَیْ زِر بَه تِير شِی

May it never be, that thou mayst lose (thy) opportunity in labour; the labour of the world is short, it will soon be over.

Gulistān (Gulsh. I, p. 171).

نـالائق چه لایقت په هنډه غواړی

د بریښنا په زنړا ستن پیې جنجال کا

The unworthy man, who seeks ambitiously worthiness, gives himself the trouble, (that) he thread (= to thread) a needle in the light of a flash of lightening. H'amīd (Gulsh. II, p. 95, 1).

§. 195.

6) The Future.

a) The Future expresses not only an action, that will take place in future time, but also an intention, purpose or desire.

له جاهل سره چه جنګ کوی هوښیاره

خو په مات کړی خپل تندی په نادانه ئې

When thou makest war with an ignorant man, o clever one, certainly thou wilt break thy forehead on his ignorance! Gulistān (Gulsh. I, p. 177).

ما و زه به لا دیدن کړم د یارانو

خبر نه وم چه یاران په کوچ تعیین شو

I said, I will yet have an interview with (my) friends; I did not know, that (my) friends were appointed for departure. Rah'mān (Gulsh. II, p. 25, 3).

b) The Future may also imply a covert Imperative, the order or admonition being put down as a matter of course.

په ناحقّ به کرم مانه له هیڅا نه کا

د بدانو غلیم وایه خپل اعمال دی

He who is censured with injustice should not (will not) complain of anybody: the enemy of the wicked are all their own actions. Xush'āl (Gulsh. II, p. 65, 3).

c) As regards the consecutio temporum, it is to be noticed, that the Future may also follow after a historical (past) tense, the Afghān representing the words of a speaker in the same way, as he uttered them at the time being. E. g.

وُ وِیرِیدَم چِه لَه خپَلی وِیری بَه قَصْد خُمَا دَ هَلاکَت وُکَا

I was afraid, that they will (= they would) design my death out of their own fear. Gulistān (Gulsh. I, p. 162).

d) It has been noticed already, that in the Future the Subjunctive prefix وُ is often dropped, especially in poëtry, the prefix بَه being considered sufficient for the designation of the Future. بَه itself is used always as prefix, only in poëtry it is (though very rarely) also put after the verb.

دَ جَهان غَمُونَه پرِیږدَه نُور بَه خَه زَارِی خَان زَارَه

Give up the grief about the world, why wilt thou bewail others, bewail thyself! Xušh'āl (Gulsh. II, p. 59, 3).

وَر جَارُوزِی بَه وَ دَه تَه کَړِی خپَلی پَه سَړَه سِینَه تَر وُکَاړَه دَمَار

His own deeds will revert to him; with cold breast pull out from him the (his) root. Gulistān (Gulsh. I, p. 175).

§. 196.

7) The Imperfect.

The Imperfect denotes an action not get completed but still going on in time past. It has therefore commonly reference to another past tense and recalls the time, in which an action besides another or in opposition to it, was progressing.

هَرخُو مِهرَبَانِی دِلاَسَا ئِی کَولَه آرَام ئِی نَه کِیدَه

How much soever he comforted and consoled him, he did not keep quiet. Gulistān (Gulsh. I, p. 161).

It has been remarked already (§. 141), that transitive and causal verbs are constructed in the Imperfect (as in all past tenses) passively, the agent (or the logical subject) being put in the Instrumental.

چِه خَنْدَا دِ کَنْد کُوهَی پَه زِناخُدَان کَښِی

مَا هَالَه پَه کَښِی لِیدَه خپَل پِرِیوَانَه

When by thy laughter a pit was dug in (thy) chin, by me then was seen my own falling into it. H'amīd (Gulsh. II, p. 101, 3).

§. 197.

8) The habitual Imperfect.

a) This tense denotes a continuation or repetition of the simple Imperfect. It is therefore chiefly used, when a habit or repeated lasting action is to be described.

چه په مخ به د هر شکلی شه زیر زیر

خو د به تله په محبت پیری د پیر

As glance upon glance used to be cast on the face of every fair one, the Pīrship itself of the Pīr went off (gradually) by (his) love. H'amīd (Gulsh. II, p. 83, 3).

b) With the final conjunction چه, that, the habitual Imperfect is sometimes used in the sense of a Subjunctive of the Imperfect, where in Persian the Conditional or the Subjunctive of the Present would be used, which is also admitted in Paštō.

تقدیر ک حق عز اسمه په دا مقدر شوی وه چه دا محنت به ما ته رسیدی

The decree of God, whose name be exalted, had been fixed on this, that this calamity should befall me. Gulistān (Gulsh. I, p. 198).

On the use of the habitual Imperfect in conditional sentences see §. 216, 2. 4.

§. 198.

9) The Conditional or Optative of the Imperfect*).

The regular Conditional (through all persons) is only used with intrans. verbs, of the Conditional of transitive and

*) Now and then the prefix of the Aorist ی is put before the Conditional, so that the Conditional approaches the form of an Aorist; this is chiefly the case, when the Conditional is to be turned into the Pluperfect tense.

causal verbs only the third person (Sing. or Plur.) is in use. This mood is employed:

a) In conditional sentences, on which see §. 216, 2. 3. 4.

b) In Optative sentences, with or without an optative interjection.

اَیْ هِجرِی کَشکی هِجْرَان پَه دَوْرَان نَه وِی

لَه تَاخْتُونُو ئِی پَه خَان اَهلِ زَمِین شوَل

O exiled one, would that there were no separation in the world! on account of its ravages the people of the world have become distressed. Ašraf χān (Gulsh. II, p. 159, 2).

چِه پَه وِرُونِیرُو کښی نِفَاق گَا نَالَائِقُ دِی

یَا ئِی شَه کِړی یَا ئِی مَه کِړی زِدَه خُه نُور

Those who produce enmity amongst brothers, are wretches; would that they would either act well or that they would not learn any thing else! Xušḥāl (Gulsh. II, p. 110, 1).

c) After the final conjunction چِه the Conditional is used in the sense of a Subjunctive of the Imperfect, as in Persian, when in the sentence an Optative precedes, on which it is dependent.

کَشکی زَه خَاوری اِیرِی دَ تَا دَ دَر وِی

چِه قَدَم دِ هَمِیشَه خُمَا پَه سَر وِی

Would that I were the dust and ashes of thy door, that thy foot would always be on my head! Raḥmān (Gulsh. II, p. 27, 2).

یَا مِی مَرگ پَه هَلَکوَالِی وَیْ چِه خَلَاص وَیْ

وُه مِی نَه لِیدَیْ دَا هُونبَرَه اَلَم

Or that I would have died in childhood, that I would be free, that I would not have seen so much grief! ʿAbd-ul-Qādir (Gulsh. II, p. 196).

§. 199.

10) The Aorist.

a) The Paštō Aorist is a simple preterite tense, like the Greek Aorist, and denotes a past action without any reference to its duration.

مَا خَطَا وُ کړَه چه تَه مې بې ګُناه آزرَده کړی

I have done wrong, that I oppressed thee without a fault. Gulistān (Gulsh. I, p. 178).

b) Like in Persian the Aorist is in Paštō also used, when an action, which is going on or is to be done, is to be represented as done already and therefore as certain.

بَادشَاه وُ فَرمَايَل وُ مې بَاخښَه اَګرچِه مَصْلَحَت نَه وُه

The king said: he is pardoned by me (= I pardon him), although it was (= is) not advisable. Gulistān (Gulsh. I, p. 158).

c) Similarly the Aorist is used in conditional sentences, when the consequence of the condition is represented as realized already, though it is only intended to remore every doubt, that it will come to pass. (cf. §. 216, 1).

کَه رَا وُ وَتَئِی خَلَاص شَوَئِی کَه نَه وَتَئِ مړَه شَوَئِی

If ye come out to me, you are saved (were saved), if ye do not come out, you are dead (were dead). Tārīχ-i murassaʒ (Gulsh. I, p. 30).

d) In the course of a narration, when one or more Aorists are preceding, the story is continued with the Aorist, though strictly a Perfect or a Pluperfect, as the case may be, should be employed. E. g.

وُه هُغَه مُدَّت کښِ بَادشَاه تَه سَاخْت عَلِيم مَخ شِکَارَه ئِر چِه دوَارَه لَوړِيَه

لَښکَرِی خَبلَه وُ رَغلِی اَوَّل چِه مَيدَان تَه وُوت هَم هُغَه هَلَک وُه

At that time one hard enemy showed his face to the king; when on both sides the armies had come together (Aorist), the first, who went forth to the battle-field, was that very youth. Gulistān (Gulsh. I, p. 155).

e) It is very seldom the case (and only in poëtry), that the Aorist in connexion with an optative or prohibitive particle is used instead of the Conditional.

ایمل خان دریا خان دوازده مرگ ئی مه وه

هیچ تقصیر دوازده و نه کر وار یه وار

Both Ēmal χān and Daryā χān, would that they had not died! both have never committed any fault. Xušḥ'āl (Gulsh. II, p. 70, 2).

§. 200.

11) The habitual Aorist.

The habitual Aorist expresses a repeated action in time past, without any reference to its duration. The habitual Aorist یه وم is also used instead of the habitual Imperfect, as from this auxiliary no Imperfect is formed (see §. 162, 4; §. 216, 2).

که څوک به ئی یه سود یه سودا ورغی به ئی آزاروه همیشه به د

دلازاکو د لاسه یه تنګ وه

If any one came to them for the purpose of trade, he used to be oppressed by them, he was constantly in trouble from the hand of the Dilāzaks. Tārīχ-ī murassaʒ (Gulsh. I, p. 11).

§. 201.

12) The Perfect.

The Perfect denotes an action, that is completed in time past, without reference to another tense.

یه سپین لاس ئی ښور کړی دی حنا

که سره کړی دی یه وینو د آشنا

He has either put Hennā on his white hands or he has made them red with the blood of the friend. Xavājah Muḥ'ammad (Gulsh. II, p. 105, 1).

§. 202.

13) The Subjunctive of the Perfect.

The Subjunctive of the Perfect expresses the idea of the Perfect subjectively. It is therefore frequently used, when a fact is to be stated mildly or politely, especially in mentioning opinions, maxims etc., which, by being put in the Subjunctive, get a more general colouring Its signification often coincides there fore with that of the past Future; su š. 266.

عَاقِبَت بَه د پسرلی پَه بَارَان لُوند شی

چه جَامی د وی آغوستی د قَرطَاس

At last thou wilt become wet by the rain of spring, as thou hast put on (according to my opinion) clothes of paper. Xavājah Muh'ammad (Gulsh. II, p. 111, 2).

هَرَه وَنَه چه تَازَه وِی نِهَال شَوی

پَه قُوت د سَړی وُخیږی لَه خَایَه

Every tree, that has been newly planted, may be pulled out from its place by the force of a man.

Gulistān (Gulsh. I, p. 156).

§. 203.

14) The Pluperfect.

a) The Pluperfect denotes an action, which must be completed in past time, before another past action could occur. As regards the consecutio temporum, the Pluperfect is usually followed in Paštō by the Aorist. That the Aorist is often used, where we would expect a Pluperfect, has been pointed out already §. 199, d.

هَغَه قَوم چه د دَه لَه ظُلم پَرِیشَان شَوی وُو پَه دُوئی جَمع شول

Those people, who had become distressed by his tyranny, assembled round them. Gulistān (Gulsh. I, p. 161).

b) The Pluperfect is also used idiomatically, without any reference to another past tense, when a remote past action is mentioned, the consequence or connexion of which with another action the speaker does not like to point out.

دَا چِه خَلَاص شَه يَو وَقت يَه بِيَابَان سترَی شوَم دَ تلو قُوَّت مِی نَه وُه يَه اُوبِن بَّی سوَر کرَم تَر مَنْزِلَ بَّی وُ رَسوَلَم اَوْ دَ دِی بَل لَه لَاس مِی تَازِيَانَه خوَرلِی وَه

As to him who was saved: One time I became fatigued in the desert and could no (more) go; he seated me on his camel and brought me to the station — and from the hand of this other one I had received (eaten) a lashing. Gulistān (Gulsh. I, p. 184).

c) In the Pluperfect of the Passive (as in the Perfect) the participle perfect شوَی is often left out; e. g.

دَا لَطِيفَه پَر تَاج دَ کَيْخسرُو بَادشَاه لِيکَلِی وَه(*

This witty word was written on the crown of the king Kaiχasrū. Gulistān (Gulsh. I, p. 180).

§. 204.

15) The Subjunctive of the Pluperfect.

a) This mood is used in conditional sentences, as well in the main as in the dependent part of them; see §. 216, 3.

b) It is also used with the final and consecutive conjunction چِه, that, in order that, so that, where we likewise employ the Subjunctive of the Pluperfect.

زِرَه بَّی کَرَی نَه شَه چِه لَاس بَّی دَ بَدَبَّی اُوبِد کَرَی بَه وُه

Their heart could not do it, that they should have stretched out (against him) the hand of wickedness. Tārīχ-i murassas (Gulsh. I, p. 80).

§. 205.

16) The Conditional (Optative) of the Pluperfect.

a) This mood is used in the main and dependent part of a conditional sentence, see §. 216, 3; further in an optative

*) لِيکَلِی وَه = لِيکَلِی شوَی وَه.

sentence, with or without an optative particle (see an example §. 153).

b) The Conditional of the Pluperfect is also used, after a final and consecutive conjunction (چه that, in order that, so that) in the same sense, as the Subjunctive of the Pluperfect (§. 204, b).

دَا بې ګناه وهل د ښځې او تړل له آدمیت لرې دي وو چه شفاعت مې ئې کړی وی

This beating of the woman without reason (fault) and the binding (of her) is inhuman, it was necessary, that I should have interceded for her. Kalīlah ō Damanah (Gulsh. I, p. 112).

شرط دی د هم‌ځینسۍ په خای نه کړ چه زه په دا بلا آخته نه وی

Thou hast not performed the duty of brotherhood, that I would not have been involved in this calamity. Kalīlah ō Damanah (Dorn, Chrest. p. 11).

§. 206.

17) The Past Future.

By the past Future a future action is described as already accomplished. In the Paṣtō however this signification is rarely found, the past Future usually expressing possibility or probability of an action, which might have been done. It corresponds therefore in most cases to the Subjunctive of the Perfect, the proper past Future being in Paṣtō usually expressed by the Aorist; see §. 216, 1.

دا په ډیر ځه به خرڅ شوی وی او غریبو ته به ورکړی شوی وه

This may have been sold for much and it might (then) have been given to the poor. Matth. 26, 9.

په خپل عمر به هیڅا لیدلی نه وی

هغه چارې چه یار هر ساعت په ما کا

None will have seen in his life those things, which my friend inflicts on me every hour. Rah'mān (Gulsh. II, p. 21, 1).

II. The Synthetical part.

§. 207.

I. The simple sentence.

Every sentence must consist of a subject and predicate. The subject may be either a substantive or pronoun or adjective (participle) or numeral; it is usually not expressed, when it consists of a pronoun and its predicate is a verb, as: وایم, I say, except a particular stress be laid upon it, as: زه وایم, I say (not you). The subject must always be in the Nominative and may be nearer defined again by an attribute.

The predicate is commonly a verb, but it may also be a substantive, pronoun, adjective (participle) or numeral, in the last four cases a copula (viz, the auxiliary verb 'to be' and 'to become') is required, by means of which the predicate is connected with the subject, as: چار کلکه دی, the work is hard. The predicate may also take an attribute like the subject.

As regards the position of the subject and predicate in a Paṣtō sentence, it is to be observed, that the subject, as a rule, precedes the predicate. When the predicate is an adjective etc. (not a verb), it follows immediately the subject and the copula is put last, just as in Latin, as: خبره مناسبه نه دی, the word is not becoming; but the copula may also immediately follow the subject and the predicate may be put last, as: خبره نه دی مناسبه. The predicate is only then put first in a sentence, when a particular stress is laid upon it, as: مناسبه نه وه خبره, unbecoming was the word.

§. 208.

Concord of the subject and predicate.

1) If the predicate be a simple verb, it must agree with its subject in number and if the verb be compounded (with a participle), also in gender, as: سَړی راشی, the men come; دُنیَا یَاتُو شوُونی دَه, the world is being left behind; جِنَتی راغلَه, the girl came. But when the subject is a collective noun, the verb as predicate may follow in the Plural, as: هَغَه قَوم یَه دُوتی جَمَع شوَل, those people assembled round them (Gulsh. I, 161).

When the subject is a feminine but contains masculine individuals, the predicate may be put in the Plural masculine, as: قَبیلَه ئی هَغَه خَای تَه وُخَتَل, his family went up to that place (Gulsh. I, p. 34).

When the predicate precedes the subject in the sentence (especially, when the predicate consists of the substantive verb 'to be'), it may be put, without any reference being had to the following (not yet mentioned) subject, in the III. person (masc.) Singular; e. g.

نِشتَه دَی یَه زوْر نَه یَه زَاړی خَلَاصی لَه مَرْګ

There is not by force nor by wailing an escape from death. Xavājah Muḥ'ammad (Gulsh. II, 117, 3).

رَا تَه بَس دَی دَ بُلْبُلُو تَرَانَه

To me is sufficient the melody of the nightingales. ʒAbd-ul-Qādir χān (Gulsh. II, p. 199, 2).

دَ عَمَلُون یَه خَیرَتی کَښی بَه وُکښَه شی پَنځوس زَره نیکَتی

On the scrip of actions will be written fifty thousand good actions. Favāid uš-šarīʒah (Gulsh. I, p. 71).

2) When the predicate is an adjective (participle etc.), it must agree with its subject in gender and number; but the

constructio ad sensum is also admissible, e. g. يَار friend, may also denote a female friend, and in this case the adjective as predicate may be put in the Feminine.

آدَم خِيلِی آفرِيدَئِی دِی سَرِی وَ سپِينِ

The Āfrīdī girls of the Ādam χēl are red and white. Xušḥāl (Gulsh. II, p. 54, 2).

It is an anomaly, if the adjective as predicate, referred to a subject in the feminine Plural, remains in the feminine Singular (as in Hindī).

وَاژگُونَه شو هَمَکِی دَ دُنِيَا چَارِ

Upside down were put all the affairs of the world. Xušḥāl (Gulsh. II, p. 42, 4).

هَیْ هَیْ يَه هَغُو چه يَه هَغُو وَرخُو بَارِدَارَه اَوْ يَیْ وَرْکَوُونکِی وِی

Woe, woe to those, who in those days may be pregnant and giving suck. Matth. 24, 19.

3) When the predicate is a substantive (with a copula), a twofold connexion between subject and predicate is possible:

a) The copula (i. e. the auxiliary verbs 'to be', 'to become') may agree with the subject in gender and number, though the substantive as predicate may be of another gender and number; e. g.

کَه سِينَه مِی سَرَه چَاک کِړِی وُ يَه وِينِی

چه مِی سَتَا لَه غَمَ وِينِی دَرَست جِگر دَیْ

If thou tearest asunder my breast, thou wilt see, that all my heart is blood (Pl.) out of grief for thee. Xušḥāl (Gulsh. II, p. 64, 1).

b) The copula may agree with the predicate in gender and number (and not with the subject); this is generally the case in Paṣtō; e. g.

يَار دِ تَل اَوْسِی خَنْدَان خَامُوشِی دَ يَار خَزَان دَیْ

The (fem.) friend should always be laughing; the silence of the friend is (like) autumn. Aḥmad Shāh (Gulsh. II, p. 210, 3).

چه کړی پکړۍ ټی ښپی و له خیال

اوس له خاورو سره خاوری شو کمین

They, who had put on out of fancy crooked turbans, have now become mean dust with dust. Xavājah Muḥammad (Gulsh. II, p. 116, 2).

ښکولی بشړی ټی خمور د زړه ارمان شو

Their fair faces became the objects of desire of our heart. Idem (Gulsh. II, p. 117, 3).

§. 209.

Enlargement of the simple sentence by a near and remote object.

1) When the predicate is a verb, it may according to its signification subordinate a near (Accusative) or remote object (Dative) or both at the same time. Intransitive verbs can only subordinate a remote object, transitive and causal a near and remote object. Some transitive and causal verbs may subordinate a double Accusative, one denoting the near object and the other the predicate, but only in the Imperative, the Present, the Subjunctive of the Present and the Future; e. g.

تماشا د ګلشن څه کوم بی تا یاسمین و سمن څه کوم بی تا

What shall I make*) the sight of the rose-garden without thee? the jasmin and lily what shall I make without thee? Ḥamīd (Gulsh. II, p. 77, 4).

Such verbs, which govern a double Accussative, are: to make, to create, to elect, to call, etc.

As regards the position of the near and remote object in the sentence, it is to be observed, that the subject (when expressed by a substantive or pronoun) is usually followed by the near object (Accusative), to which the remote object (Dative) succeeds, the verb as predicate closing the sentence. But in this respect much liberty prevails, one or the other member of the sentence being placed before or after the other, as it may be considered of greater importance. — The near and remote object may of course be again nearer defined by an attribute.

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*) I. e. what shall I do with.

بَادشَاه خيَل رَاز د وَر تَه نَه وَائِی

The king should not tell his secret to them. Kalīlah ō Damanah (Gulsh. I, p. 105).

د دُنيَا دَولَت چه مَخ ئَا وَ سَوِی تَه خَلقی وَر سَره كَاند يَارَتی پَيدَا

When the wealth of the world turns its face to a man, the people make many friendships with him. Gulistān (Gulsh. I, p. 171).

2) In transitive and causal verbs the active construction is exchanged for the passive in the Imperfect, Aorist, Perfect, Pluperfect and Past Future, the participle, with which these tenses are compounded, having a passive signification. The remote object (Dative) is thereby not affected, but the near object (Accusative) is made the subject of the sentence and the proper subject must be put in the Instrumental (as the agent) being thus made a nearer definition of the verb as predicate. It is understood, that the verb (participle) must agree in number and gender with the subject.

رَاحَت بِی زَحمَت نَه دَئ چَا مُوندَلَئ

By none tranquillity has been found without pain = none has found tranquillity without pain. Rah'mān (Gulsh. II, p. 26, 2).

But now and then the impersonal construction of the Hindī is imitated, the verb remaining in the masculine Singular (as in the neuter) and the Nominative (properly the subject) being put in the Dative (with the postfix تَه etc.).

خوَاهِش ئِی وَر سَره د صُحبَت وُشَه پَه هغَه حَال كِښ چه دِی مَسْت وُه

وِينځی خَان تَه نَه پرِيښوُد منَع ئِی وُ كړَه

He wished to cohabit with her in that state, when he was drunk; the slave-girl did not give herself up (and) refused (him)*). Gulistān (Gulsh. I, p. 185).

Also intransitive verbs are now and then constructed passively in the past tenses, if their signification borders on the Passive.

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*) The Hindī would be: उस् ने आप् को नहीं छोड़् दिआ.

وُ سَه پیر خَلَه خپل خان پَروَانَه شَمع

هیڅ ښی زده نَه کړه حمیده سوَل خمَا

Many times its own self was burnt by the moth by means of the candle; it did not at all take to heart, o H'amīd, my burning*). H'amīd (Gulsh. II, p. 77, 2).

§. 210.

Enlargement of the simple sentence by a nearer definition of the verb as predicate.

The verb also may in Paṣtō be nearer defined in different ways: by cases (Nominative of time, place, Instrumental of means, etc.), by prepositions and postpositions with nouns, by adverbs of time, place etc., just as in any Latin or Greek sentence.

یَوَه وَرځ اَحْمَق خَارِبَه تَه پَه جَدَل کښی

وُکړ دَا رَنګَه پَنګَر هُوښیَار مَقَال

One day a clever lean (man) addressed in a dispute in this way a speech to a fat fool. Gulistān (Gulsh. I, p. 155).

In this sentence the verb as predicate (وُکړ) is nearer defined by: یَوَه وَرځ, one day (Nominative of time), further by: پَه جَدَل, in a dispute (noun with a preposition), by the adverbial expression دَا رَنګَه, in this manner, thus, and by: پَنګَر هُوښیَار, by a clever lean (man), the agent and logically the subject of the sentence.

§. 211.

II. The compound sentence.

Two or more sentences may so be joined together that a compound sentence is thereby made up. This is done either by way of coordination or of subordination.

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*) The proper translation would run thus: the moth has burnt itself — by the candle. — پَروَانَه is masc.

A. Coordination of sentences.

Two or more sentences may be so joined together, that every sentence remains independent of the other. The coordination may be either loose or be made up by coordinative conjunctions (cf. §. 175).

د مُغلْ زر ئې خوړل په طريق د سپاهۍ ور سره وو

They ate the gold of the Muγals, they were with them in the form of non-combatants*). Tārīχ-i murassaʒ (Gulsh. I, p. 52).

جنګونه ئې وکړل اما په هر جنګ شنواړی برې وکړ

They fought battles, but in every battle the Shinvārīs got the victory. Ibid. (Gulsh. I, p. 52).

يا هغه پښتانه نور وو دا څه نور شول

يا د خدای دی اوس هسی فرمان

Either those were other Afghāns (and) these (present) have become others, or such is now the order of God. Χušḥāl (Gulsh. II, p. 51, 3).

§. 212.

Contraction of coordinate sentences into one.

When two or more sentences have either the same subject or the same predicate or the same near or remote object, or have any other member of the sentence in common, they are usually contracted into one sentence with or without coordinative conjunctions.

خلعت او نعمت ئې ور ته عنايت کړه

He bestowed on him a dress of honour and wealth. Gulistān (Gulsh. I, p. 178).

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*) سپاهۍ, the shade (scil. د لښکر, of the army) = non-combatants.

نَه مُدَام بَه سَرِی غَم وِی نَه شَادِی بَه هَر دَمَک

Man has neither always grief nor in every moment joy.
H'amīd (Gulsh. II, p. 93, 3).

§. 213.

Concord of the subject and predicate in a contracted sentence.

1) When in a contracted sentence the subject consists of several nouns, the predicate is usually put in the Plural, but it may also remain in the Singular, when the nouns are in the Singular. When the subject consists of nouns partly in the Singular, partly in the Plural, the predicate is only rarely put in the Singular. When the several nouns constituting the subject have the same gender, the predicate agrees with it, but when they differ in gender, the Masculine has, as a rule, the preference; but the predicate may also agree with the gender of the last noun, especially when the several nouns are in the Singular, or it may follow the gender of the most important noun or nouns.

اَمَانَت دِيَانَت بَی وَر مَعلُوم شوَل

His faithfulness (and) conscientiousness became known to him. Gulistān (Gulsh. I, p. 170).

مَال وْ مِلک مَانِيَی بَی وْ سپَارَل بَه نُورُ

Wealth and property (and) houses they intrusted to others.
Ašraf χān (Gulsh. II, p. 158, 3).

لَاس (* پِښِی کِرَه زَرکِی سرَه بَه قَهقَه خَاندِی

Hands and feet were made red by the partridge; it laughs with loud laughter. Xušh'āl (Gulsh. II, p. 76, 3).

گَنج اَو خَزَانَه مِی دَا خَای دَفَن کِرِی دَه

The hoard and treasure has been buried by me in this place.
Kalīlah ō Damanah (Gulsh. I, p. 86).

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*) لَاس = لَاس وْ, the conjunction وْ being occasionally shortened to u; لَاس is also used as a collective noun.

یَوَه شَاخص تُورَه اَو چَارَه اَو کُتی دَ اَحدَاد مُظَفَّر خَان تَه رَاوړَه (*

One man brought the sword and knife and rings of Aḥ'dād to Muẓaffar χān. Tārīχ-i murassaʒ (Gulsh. I, p. 33).

2) When in a contracted sentence the subject consists of a pronoun of the I., II. and III. person, the verb as predicate is put in the I. person Plural; but when the subject is a pronoun of the II. and III. person, the verb is put in the II. person Plural.

عَاشِقِی لَا زَه تَه نَه وُو چِه پَیْدَا وَه

Love was created, when I and thou were not yet. Xush'āl (Gulsh. II, p. 64, 1).

چِه دِ زَه اَو رَقِیب سَم کُوْرُو وَ مَخ تَه

When I and the rival look straight into thy face. H'amīd (Gulsh. II, p. 101, 2).

§. 214.

B. Subordination of sentences.

Two or more sentences may so be joined together, that one becomes subordinate to the other. A dependent sentence may be subordinated to the main sentence in two ways:

1) by subordinative conjunctions (§. 176).

2) by the relative چِه and relative particles.

It is not to be lost sight of, that also dependent sentences may in their turn be either coordinated or subordinated to each other. The main and dependent sentence may also be contracted into a simple sentence by omitting the predicate in the dependent sentence, as: خُدَای دِ هِیڅوک خوَار نَه کَا لَکَه مَا, may God not make any one wretched like me (= as he makes me wretched).

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*) In this sentence تُورَه and چَارَه are considered the most important subjects, and the predicate (رَاوړَه) therefore agrees with their gender.

§. 215.

1) Subordination of a sentence by subordinative conjunctions.

All subordinative conjunctions are in Paṣtō constructed with the Indicative, only the final conjunction چې, in order that, requires the Subjunctive (of the Present, Perfect, Plup.), partly also the Optative (of the Imperfect, Plup.), and more rarely the habitual Imperfect (§. 197, b). Also the consecutive conjunction چې, that, so that, requires the Subjunctive after certain verbs, as: to command, to ask, to require etc., and after بۅيه, it is necessary, خاي لري, it is becoming, and similar expressions the Subjunctive is also in use. (cf. 194, c).

خاي لري که وونډۍ خان په خاورو خښ کړم

چې مې پس له مرګ خاي ډۍ يو مغاک

It is becoming, that I bury myself in the dust whilst living, as after death my place is a pit *). Rah'mān (Gulsh. II, p. 21, 2).

چې کړم نه وي له خدايه فتح نښته

که اغښوون شي تر ملخ سپاه د چا

When there is no favour from God, there is no victory, though the army of some one may be more numerous than locusts. Xušh'āl (Gulsh. II, p. 34, 3).

As however the subordination of a sentence by a conditional particle admits of many varieties and is of great importance, we must separately treat of it.

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*) In this sentence another sentence is again subordinated to the dependent one by the relative particle چې, 'as'. کړم is the Subjunctive dependent on: خاي لري.

§. 216.

Conditional sentences*).

In conditional sentences the dependent part, headed by the conditional conjunction کَه kah, if, may either precede the main sentence or follow it. As to the formation of a conditional sentence the following particulars are to be observed:

When the condition and that, which is conditioned thereby, is to be represented as positive and certain, the Indicative is used in the main and dependent part of the sentence; but if the condition and its consequence is to be represented as uncertain or doubtful or as a subjective opinion only, the Subjunctive is used in both parts of the sentence; but the mood may vary in the main and dependent part, according to the degree of certainty, which is to be expressed. In the main sentence the Imperative may also occur under certain circumstances.

زَه رَحْمَان بې خپَلَه يَارَه نۏر خَه نَه غوَارِم

کَه قَبۏلَه شې**) د خُدَاې پَه دَر دُعَا خُمَا ,

I Rahmān do not desire any thing else besides my friend, if my prayer be accepted at the gate of God.

Rahmān (Gulsh. II, p. 4, 1).

کَه تَمَام جَهَان پَه خپَلَه کِيدَه وُخۏرِی

يَاں بَه نَه شی پَه دَرۏد اَوْ پَه دُعَا

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*) What is said here about conditional sentences refers equally to such sentences, which are not strictly conditional according to their form, but according to their meaning. This is the case, when in the dependent sentence an indefinite pronoun is used (instead of the conditional conjunction کَه), e. g.: Whatever I would say, would vex him = if I would say any thing, it would vex him.

**) قَبۏلَه شې may be, according to its form, the Indicative or Subjunctive; here it is likely the Indicative.

If thou eat up the whole world in thy belly, thou wilt not be remembered with benedition and prayer.

Rah'mān (Gulsh. II, p. 6).

كَه دِيدَن دِ دَ چَا خُوښ وِی وَر تَه كُوْرَه

If the sight of any body be agreeable to thee, look at him!

Ibid. (Gulsh. II, p, 6).

In lively sentences, when the condition and its consequence is represented as accomplished already, the Aorist is used in both parts of the sentence with the sense of the Present. (§. 199, c).

سَرِی وَر تَه يَه تَلْوَار وَاستَوَه كَه نَن صَبَا رَا وُوتَل بِهتَر كَه نَه مِړَه شَوَل

Send quickly a man to them: if they come out to me (if they have come out) this morning, it is better, if not, they are dead (they have become dead).

Tārīχ-i murassaʒ (Gulsh. I, p. 31).

In a similar way the condition is anticipated as accomplished already (in the sense of a Past Future) in such sentences, where the consequence of the condition is predicated as future.

كَه مِی يَار وُلِيدَه چِه دَا دَی زَرَه بَه بَهَار شِی يَه زِيَر گُلُونَ

If I have (= will have) seen my friend, that he is here, (my) heart will become a spring with yellow roses.

Ah'mad Shāh (Gulsh. II, p. 208, 2).

نَاهَمْوَارتِی بَه هَرگِز وَر پِيښِی نَه شِی

كَه يَه خپَلَه اَندِيښَنَه سَرَی هَموَار وُه

Improprieties will never happen to him, if a man will have been (has been) proper in his own thought.

Χušh'āl (Gulsh. II, p. 58, 1).

2) When the condition and that which is conditioned thereby, is to be represented as such, that it could happen under certain circumstances, but does not happen in reality, because the condition is not fulfilled, the Conditional of the Imperfect is usually employed in the dependent sentence and in the main sentence the Habitual Imperfect. (See also sub 4).

که پیدا نه وای دیدن پیلتون به مړ وه(*

له دیدن خون بهیږی دریغ دریغ

If there would be no meeting, separation would be dead; on account of meeting the blood flows, alas, alas!

Ah'mad Shāh (Gulsh. II, p. 207, 1).

In poëtry the simple Aorist is sometimes used instead of the Habitual Aorist وم نه etc.; e. g.

که د یار د هجر غم را باندې نه وې

را ته سهل وه سرپوړ د زندان اوړ

If the grief about the separation from the friend would not press upon me, the fire of the prison would be easy to me, o men!

Ašraf χān (Gulsh. II, p. 156, 2).

د غنچې خندا محال وه په چمن کښې

که نسیم هر سهار نه کړی هر صبا

The laughing of the rose-bud would be impossible in the garden, if not every morning the zephyr would pass over it.

Xush'āl (Gulsh. II, p. 33, 1).

The Conditional of the Imperfect may also be used as well in the main as in the dependent sentence; e. g.

غم خو ستا د رسوائي کړم نه د سر کړم

که می دا اندیښنه نه وې تا کتې

I grieve indeed for thy shame, not about (my) head; if I had not this anxiety, thou wouldst see (what I would do).

Xush'āl (Gulsh. II, p. 62, 2).

3) When the condition and that, which is conditioned thereby, is represented as such, that it could have happened under certain circumstances, but has in reality not happened, because the

*) وه — نه the habitual Aorist, because this auxiliary is not possessed of an Imperfect; see §. 200.

condition has not been fulfilled, the Subjunctive of the Pluperfect or the Habitual Imperfect is used in the main sentence, and the Conditional of the Pluperfect or the Subjunctive of the Pluperfect in the dependent sentence, or the Conditional of the Pluperfect may be used in both parts of the sentence, when the main sentence contains a dependent sentence at the same time, subordinated by the conjunction چه, which in such a conjuncture requires the Conditional mood (§. 205, 6).

کـه یـوه شپه ئی تـاخـیـر کـړی وی مـا بـه بـهـا د ویـنـځی دوچـنـده ور کـړی وه

If be had delayed it one night, I would have given him double the price of the slave-girl. Gulistān (Gulsh. I, p. 185).

چه نـاروْ بـه مـی بـیـدار کـړ کـه خـوب وړی وی
بـار ویـښ را تـه اوده شه دلرُبا خـمـا

I would have awakened him by my cries, if he had been overcome by sleep; being quite awake my heart-ravisher became sleepy towards me. Rahmān (Gulsh. II, p. 4, 1).

کـه پـوهـیـدلـی بـه تـاسـو وئـی چـه څـه دَی هغه ــ بـه نـه کـړمـوْ بـانـدې بـه تـاسـی حُـکـم نـه کـاوه

If you had understood, what this is — you would not have passed judgement on the innocent. Matth. 12, 7.

کـه تـا هـم دا هـسـی لـیـدلـی وی لـکـه مـا لـیـدلـی دی شـایـد*) چـه صـحـرا د هـم د دیـوْ لـه غـمـه پـریـښـی وی

*) The main sentence is here شایـد, it is possible, which by means of the conjunction چه subordinates the following sentence, in

If thou hadst seen such (things), as I have seen, perhaps you also would have left the desert out of grief about them.
Kalīlah ō Damanah (Dorn, Chrest. p. 10).

4) As in Persian the Conditional of the Imperfect is often used in Paštō in the sense of the Conditional of the Pluperfect, which must be gathered from the context. The Conditional of the Imperfect may either be used in both parts of the sentence, or the Habitual Imperfect may be used in the main sentence and the Conditional of the Imperfect in the dependent sentence.

کَه پَه مَا دِی څَه اَثَر کَولِی وَعظ تَا نَاصِح زَا تَه هَالَه وَیلِی وَعظ

If thy admonition had made any impression on me, thou, o adviser, wouldst then have told me admonition.
H'amīd (Gulsh. II, p. 90, 2).

چِه څَه مِی وَیلِی مَالگی مِی دَ دَه پَه زَرهَار دُوَرَولِی

Whatever I would have said, I would have sprinkled salt on his wound. Gulistān (Gulsh. I, p. 171).

دَ طَالِب دَ مَطلُوب زَار بَه مَا دَر وُ شِوُ

کَه تَه نَه وَای خَبَردَار لَه دِی وَوَاج

I would have shown to thee the secret of the seeker and the sought, if thou hadst not been aware of this custom.
Rah'mān (Gulsh. II, p. 13, 3).

§. 217.

Elliptical conditional sentences.

The Paštō uses also elliptical conditional sentences, the main sentence of which must be supplied from the context.

1) When the conjunction کَه is connected with the Subjunctive of the Present, an optative sentence is formed,

---

which the Conditional of the Pluperfect is required, corresponding to the Conditional of the Pluperfect, used in the dependent sentence headed by کَه, if.

to which must be properly supplied: it is good or something like it. By the Subjunctive Present the desire or wish is predicated as possible.

زَه خَواجَه مُحَمَّد د پِرُت يَم پَه دَربَار كښې ..

مِيَان صَاحِبَ كَه مې وُنسې دَر لَاس

I Xavājah Muh'ammad have fallen down at thy court; o Lord, if thou take me by the hand (supply: it is good = please take me by the hand!). Xavājah Muh'ammad (Gulsh. II, p. 112, 1).

2) When the conjunction كَه is connected with the Conditional of the Imperfect, it is hinted thereby, that the desire or wish is looked upon as impossible.

مَرْتَبَه كَه سَتا د عِشق كَرَم وَر خَرْكَنْدَه

مَلَايِكَ بَه وَايَه وَائِي كَه بَشَر وِي

When I make known to them the degree of thy love, all angels will say: if we (only) would be men!

Rah'mān (Gulsh. II, p. 27, 2).

The dependent sentence may also, vice versa, be wanting; in such cases the condition is to be gathered from the context. Or the dependent sentence may be replaced by an Anakoluthon, which contains, logically, the condition. In such (main) sentences the Habitual Imperfect is used, sometimes also the Habitual Aorist.

مَا بَه سَاز د سَرْ قَدم كَړ سَتا وَ لُور تَه مې بَه يَم كَړ

مَا بَه سَتَرگي كړي نَعلَيْن تَلَم بَه زَه پَه رَاس پَه عَيْن

I would (willingly) make of my head the sole of the foot, I would make an ocean to thy daughter.

I would make my eyes shoes, I would go on my head and eye (supply: if it was possible for me to leave my place).

Yusuf and Zulaiχā (Dorn, Chrest. p. 202).

يَوْ زَمَان بَه هِجرِي تِير پَه دَگَن نَه كَړ

دَرزَان كَلَه پَه وِينَا خپَلَه رَضَا كَا

The exiled would have never passed a moment in the Dekhan — but when does fate assent to one's word? (= if fate would assent to one's word). Ašraf χān (Gulsh. II, p. 153, 1).

نَندارچِیانۥو بَه ئِی شَرْح دَ مَخ وُه کړَه

تَحَیُّر وَر تَه آواز دَ لَا تَقْلْ کَا

The spectators would have made a description of (her) face — amazement called out to them: do not speak!

ʒAbd-ul-Qādir χān (Gulsh. II, p. 190, 1).

§. 218.

2) Subordination of a sentence by the relative pronoun and relative adverbs.

Relatively dependent sentences are formed by the relative pronoun چه, which refers to the noun of another sentence, or by relative adverbs, which are usually in correlation with another adverb.

بُت پَرَسْت وَائِی حَمِید وَ هَغَه کَس تَه

چه بَنْدَکِی کَوِی دَ خُدَای پَه رُوی رِیَا کښی

H'amīd calls him an idolater, who serves God with the face and hypocrisy.. H'amīd (Gulsh. II, p. 88, 2).

کَه یَار غَوَاړِی هُنبَرَه زَاړَه څُو چه دَر شِی حَمِیدَه

If thou wilt have (thy) friend, wail so long till he come to thee, o H'amīd! H'amīd (Gulsh. II, p. 89, 2).

§. 219.

Abbreviation of subordinate sentences.

A subordinate sentence may be abbreviated by the construction with the Nominative absolute (§. 181, 2, sqq.). In this case the subordinative conjunction is left out and the sentence is loosely

subordinated to the main sentence, the subject (or agent, who may be expressed in the Instrumental) being always identical with the subject (or agent) of the main sentence.

خَاخُوْ غوښه ئې په منکل کښې نيولې په نيزدې د يوې ونې ئې پرواز کاوه

Having taken a little flesh in its bill it flew about in the vicinity of a tree. Kalīlah ō Damanah (Gulsh. I, p. 87).

§. 220.

The direct oration.

The Paṣtō knows no oratio obliqua and does therefore not subordinate such sentences, as the Latin, but renders with primitive simplicity the words, as they were spoken (in a direct oration). These words are always introduced by the particle چه (like the Greek ὅτι and the Persian کہ) without being subordinated thereby to the main sentence, and this چه is therefore in such cases only a sign of a following direct oration and is not to be translated.

په عرض ئې ورسول چه که منصب زه يواځې واخلم دا نور قوم به زما سره حسد وکا

He respectfully rejoined: if I alone take this dignity, these my other countrymen will envy me.
Tārīχ-i murassaʾ (Gulsh. I, p. 43).

هرمز شاهزاده چا و پښتيده چه د پلار د وزيرانو څخه د څه خطا وليده چه دوی قيل

Somebody asked the Prince Hurmuz: what fault hast thou seen in the vazīrs of (thy) father, that thou hast imprisoned them?
Gulistān (Gulsh. I, p. 162).

§. 221.

Interrogatory sentences.

It is evident from the preceding paragraph, that in Paṣtō only direct interrogations are in use. The question itself is generally not pointed out by interrogatory particles, but only by the voice of the speaker; sometimes ځه is employed as interrogatory particle, after the precedent of the Hindī (किम्), which need not be translated. The double interrogation (whether — or) is expressed by: یا, که — که, ځه, but in the first member ځه or که is often dropped.

آرویدلی د نه دی چه حکیمانو ویلی دی

Hast thou not heard, that the wise have said?
Gulistān (Gulsh. I, p. 169).

ځه د غم پلو دی چه څما په سترګو پرېووت

نه وینم په سترګو حقیقت ورکه مبین

Is it the veil of grief, that has fallen on my eyes? I do not see the whole clear truth. Xušḥāl (Gulsh. II, p. 52, 3).

په دغن کښی د غاښونه ښکلی کا

یا غوټی په غنچه کښی د شبنم دی

Are in thy mouth thy teeth glittering, or are they drops of dew on the rose-bud? Raḥmān (Gulsh. II, p. 29, 1).

§. 222.

Ellipsis.

An ellipsis is frequently met with in Paṣtō, especially in poëtry. It is very common, that in interjectional sentences (especially in asseverations and imprecations) the verb 'to be' is left out, as: سترا په سر (supply: وي), by thy head (I swear).

نه بلوچ نه هزاره واړه چرکین دی

. نه ئی دین نه ئی مذهب ستر ئی فاش

Whether Balōch or Hazārah, all are dirty, they have neither faith nor religion; may their privities be disclosed!*).

Xušḥ'āl (Gulsh. II, p. 46, 3).

Besides this we meet with some kinds of Aposiopesis (reticence), the most common of which we will point out in the following quotations.

هر څوک چه له دی فانی نفس وابستکی کا

نه به شی تړلی په زنځیر سره هوا

Whoever depends on this transitory breath, (he shall know that) the wind (breath) will not be bound with a chain.

Raḥ'mān (Gulsh. II, p. 5, 2).

نه یوه پیاله د مېـوْ نه د درست جهان خراج

زه او مې اې مُحْتَسِب که مې خونه شی تاراج

Not a cup of wine — not the tribute of the whole world. I and the wine, o censor! though my house be plundered. (I. e. A cup of wine is not to be compared or exchanged for the tribute of the whole world. I and the wine are inseparable etc.).

نه یو شه لائق فرزند د پلار په خونه

نه د سْرو د سپینو ګنج د ده په کور

Not a good worthy child in the house of the father — not a treasure of gold and silver in his house (= a good child is not to be compared with — or is far superior to —).

د صبا بانګ د مُلّا ویل د زاهد له هغه کوْر وتل په جست وْ جو د بل

خای شه

The cry of the morning (= the crowing of the cock), the call of the Mullā (from the minārah), the issuing of the ascetic from that house (was one and the same), he went in search of another place. Kalīlah ō Damanah (Gulsh. I, p. 111).

*) Supply here: ورې د; this is a common Afghān imprecation.

Appendix I.

The Calendar of the Afghāns.

The Afghāns reckon by lunar years according to the common muh'ammadan calendar. The names which they give to the months of the year differ from the Arabian nomenclature, wherefore we have put down the Paṣtō and the corresponding Arabic appellations of the months.

Paṣtō.	days.
حَسَن حُسَين h'asan h'usain	30
صَفَرَه ṣafarah	29
وړُنبَئی خوْړ(*) vṛumbaī χōr	30
دوَيَمَه خوْړ dvayamăh χōr	30
دريَمَه خوْړ dreyamăh χōr	30
څلوْرَمَه خوْړ ṭalōramăh χōr	29
د خُدای میَاشت da χudāe miāšt(**)	30
شوْ قَدر(***) šō qadr / بَرَات barāt	29
رۏژَه rōžăh	30
وړُوکَی اَختَر vṛūkai aχtar	29
میَانَه miānăh	30
لوْی اَختَر lōe aχtar	29

*) Literally: the first sister.

**) Literally: the month of God.

***) Also: د شوْ قَدر میَاشت or: د بَرَات میَاشت; شوْ is assimilated from شَب night, therefore شوْ قَدر = Pers. شَبِ قَدر.

Arabic.	days.
مُحَرَّم muh'arram	30
صَفَر ṣafar	29
رَبِيعُ ٱلاَوَّل rabīʒu-l-avval	30
رَبِيعُ ٱلثَّانِى rabīʒu-ϑϑānī	30
جُمَادَى ٱلاَوَّل ǰumāda-l-avval	30
جُمَادَى ٱلثَّانِى ǰumāda-ϑϑānī	29
رَجَب raǰab	30
شَعبَان šaʒbān	29
رَمَضَان ramaẓān	30
شَوَّال šavvāl	29
ذِى ٱلقَعْدَه ðī-l-qaʒdăh	30
ذِى ٱلحِجَّه ðī-l-h'iǰǰăh	29

In the eastern parts of Afghānistān, which border on India, the Indian appellations of the months are frequently used. These are solar months; their names are:

Paṣtō.		Hindī.
وِسَاک, بَيْسَاک baisāk, visāk,	April-May*).	बैसाख baisākh.
جِيٹ ǰēṭ . . .	May-June.	जेठ ǰēṭh.
هَاړ, آړ hāṛ, āṛ . .	June-July	असाढ़ asāṛh.

*) Properly from the middle of April to the middle of May.

ساون sāvaṇ. / پشکال pašakāl*)	July-August.	सावन् sāvan (श्रावण).
بادرو bādrō	August-September.	भादों bhādõ (भाद्र).
آسو asū	September-October.	आसिन् āsin.
کتک katak	October-November.	कातिक kātik.
مگر magar**)	November-December.	अघन aghan (आग्रहायण).
پوه pōh	December-January.	पौष pauṣ (पूस्).
ماه māh	January-February.	माघ māgh.
پگنړ paganṛ	February-March.	फागुन phāgun.
چیتر čētār	March-April.	चैत्र čaitr (चैत्).

For the days of the week the Persian appellations are in use in Western Afghānistān, as: شنبه šambeh, Saturday, یکشنبه yak šambeh, Sunday etc., but in Eastern Afghānistān the following names, partly taken from the Hindī, are current:

Paṣtō:	Persian:
خالی χālī, Saturday.	شنبه šambeh.
اتوار, اتبار itbār, itvār, Sunday.	یکشنبه yak šambeh.
پیر, کل gul, pīr, Monday.	دوشنبه dō šambeh.
نهه nahăh, Tuesday.	سه شنبه seh šumbeh.
چار شنبه čar šambeh, Wednesday.	چهار شنبه čahār šambeh.

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*) پشکال = वर्षकाल, the rainy season, rain falling in the Panjāb chiefly in July-August.

**) Sindhī: मंघिरु manghiru, Panjābī: मंघर (मार्गशिर).

پانشنبه pānšambeh د زیارت ورځ da ziārat vraḍ	Thursday.	پنج شنبه panj šambeh.
جمعه ǰumɜăh, Friday.		جمعه ǰumɜăh.

The names of the different seaons are: سپرلی sparlai, spring (or پسرلی psarlai), comprising February, March and April; اوړی ōṛai, summer generally (consisting of دوبی dūbai, hot weather, May and June, and پشکال pašakāl, rainy season, July-August); منی manai, autumn, (the latter half of August, September, October); ژمی žimai, winter (November, December, January). This division of the seasons however can only be applied to the moderate hill-climate of Afghānistān.

Appendix II.

Survey of the conjugation of the Paṣtō verbs.

I. The intransitive verb ending in ạl.

Infinitive: تښل tṣ̌-ạl, to flee.

Imperative:

Sing. وتښه vṓ tṣ̌-ah, flee.

Plur. وتښئ vṓ tṣ̌-aī, flee ye.

A. From the Imperative are formed:

1) The Present.

Sing.

زَه تښَم zah tṣ̌-am, I flee.

تَه تښِی tah tṣ̌-ē, thou fleest.

هَغَه تښِی hayah tṣ̌-ī, he, she flees.

Plur.

مُوږ تښُو mūž tṣ̌-ū, we flee.

تَاسی تښَئِی tāse tṣ̌-aī, you flee.

هَغَه تښِی hayah tṣ̌-ī, they flee.

2) The Subjunctive Present.

Sing.

زَه وُ تښَم zah vŏ tṣ̌-am, I may flee.

تَه وُ تښِی tah ŏ tṣ̌-ē, thou mayst flee.

هَغَه وُ تښِی hayah vŏ tṣ̌-ī, he, she may flee.

هَغَه دِ وُ تښِی hayah de vŏ tṣ̌-ī, he, she should flee.

Plur.

مُوږ وُ تښُو mūž vŏ tṣ̌-ū, we may flee.

تَاسی وُ تښَئِی tāse vŏ tṣ̌-aī, you may flee.

هَغَه وُ تښِی hayah vŏ tṣ̌-ī, they may flee.

هَغَه دِ وُ تښِی hayah de vŏ tṣ̌-ī, they should flee.

3) The Future.

Sing.

زَه بَه وُ تشِم zah bah vŏ tṣ-am, I shall flee.

تَه بَه وُ تشِی tah bah vŏ tṣ-ē, thou wilt flee.

هَغَه بَه وُ تشِی hayah bah vŏ tṣ-ī, he, she will flee.

Plur.

مُوږ بَه وُ تشُو mūž bah vŏ tṣ-ū, we shall flee.

تَاسِی بَه وُ تشِئی tāe bah vŏ tṣ-aī, you will flee.

هَغَه بَه وُ تشِی hayah bah vŏ tṣ-ī, they will flee.

B. From the participle praeterite are formed:

4) The Imperfect.

Sing.

زَه تشَلَم zah tṣ-al-am, I fled.

تَه تشَلِی tah tṣ-al-ē, thou fledst.

هَغَه تشِ hayah tiṣ, he fled.

هَغَه تشَلَه, تشَه hayah tṣ-al-ăh, tṣ-ăh, she fled.

Plur.

مُوږ تشَلُو mūž tṣ-al-ū, we fled.

تَاسِی تشَلئِی tāse tṣ-al-aī, you fled.

هَغَه تشَل, تشَه hayah tṣ-al, tṣ-ah, masc. } they fled.

هَغَه تشَلِی, تشِی hayah tṣ-al-ē, tṣ-ē, fem. } they fled.

5) The Habitual Imperfect.

Sing.

زه به تښلم zah bah tṣ̌-al-am, I used to flee

etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

Sing. and Plur.

تښلای , تښلی , تښلمی	زه zah	tṣ̌-al-ai, tṣ̌-al-ē, tṣ̌-al-āē
(تښی , تښی , تښای)	ته tah	(tṣ̌-ai, tṣ̌-ē, tṣ̌-āē).
	هغه hayah	
	مونږ mūž	
	تاسی tāse	
	هغه hayah	

(If) I, thou, he, she, we, you, they would flee; or: would that I, thou, he, she, we, you, they would flee!

7) The Aorist.

Sing.

زه وُ تښلم zah vō tṣ̌-al-am, I fled.

etc. etc. (like the Imperfect).

8) The Habitual Aorist.

Sing.

زه به وُ تښلم zah bah vŏ tṣ̌-al-am, I used to flee.

etc. etc. (like the Imperfect).

C. With the participle perfect and the auxiliary 'to be' are formed:

9) The Perfect.

Sing.

یَم تښتَلَی, تښتَلَی tṣ̌-al-ai (m.), tṣ̌-al-e (f.) yam, I have fled.

ئِی „ „ „ „ ē, thou hast fled.

دَیْ تښتَلَیْ tṣ̌-al-ai dai he } has fled.

دَه تښتَلی tṣ̌-al-e dah she }

Plur.

ږُو تښتَلِی tṣ̌-al-ī yū, we have fled.

ئَیِ „ tṣ̌-al-ī aī, you have fled.

دِی „ tṣ̌-al-ī dī, they have fled.

10) The Subjunctive of the Perfect.

Sing.

وِی { تښتَلَیْ masc., he / تښتَلی fem., she } may have fled.

Plur.

تښتَلِی وِی tṣ̌-al-ī vī, they may have fled.

11) The Pluperfect.

Sing.

وُم تبَلَی, تبَلَی tṣ̌-al-ai (m.), tṣ̌-al-e (f.) vum, I had fled.

وِی „ „ „ „ vē, thou hadst fled.

وُہ تبَلَیْ tṣ̌-al-ai vuh, he } had fled.

وَہ تبَلِی tṣ̌-al-e, vah, she }

Plur.

وُو تبَلِی tṣ̌-al-ī vū, we had fled.

وَئِی „ „ vaī, you had fled.

وُو „ „ vū (masc.) } they had fled.

وِی „ „ vē (fem.) }

12) The Subjunctive of the Pluperfect.

Sing.

وُم تبَلِی, تبَلَی بَہ bah tṣ̌-al-ai (m.), tṣ̌-al-e (f.) vum, I would have fled, etc. etc. (like the Pluperfect).

13) The Conditional (Optative) of the Pluperfect.

Sing.

وَای, وِی, وَیْ تبَلِی, تبَلَی { زَہ zah / تَہ tah / ڠَہ hayah } tṣ̌-al-ai, tṣ̌-al-ē vai, vē, vāē

(If) I, thou, he, she would have fled; or: would that I, thou, he, she had fled!

Plur.

وَاِي, وِى, وَىْ تَنبَلِى { مُوږ mūž / تَاسِى tāse / هَغَه haγah } tṣ̌-al-ī vai, vē, vāē.

(If) we, you, they would have fled; or: would that we, you, they had fled!

14) The Past Future.

Sing.

يَم تَنبَلَى, تَنبَلِى بَه bah tṣ̌-al-ai (m.), tṣ̌-al-e (f.) yam, I shall have fled.

ئِى „ „ „ „ „ „ ē, thou wilt have fled.

وِى „ „ „ „ „ „ vī, he, she will have fled.

Plur.

يُو تَنبَلِى بَه bah tṣ̌-al-ī yū, we shall have fled.

ئِ „ „ „ „ aī, you will have fled.

وِى „ „ „ „ vī, they will have fled.

II. The intransitive verb ending in -ēd-a̤l.

a) دَرِيدَل dar-ēd-a̤l, to stand, primit. verb.

b) زَرِيدَل zar-ēd-a̤l, to become old, derivat. verb. (زْوړ).

Imperative.

Sing.

a) وُ دَرِيژَه vŏ dar-ēž-ah, stand!

b) شَه { زُوڕ zōṛ (masc.) / زَڕَه zaṛ-ăh (fem.) } šah, become old!

Plur.

a) وُ دَرِيژَيْ vŏ dar-ēž-aī, stand ye!

b) شَيْ { زَاڕَه zāṛah (masc.) / زَڕِی zaṛē (fem.) } šaī, become ye old!

With the prohibitive particle مَه: مَه زَرِيژَه mah zaṛ-ēž-ah, Plur. مَه زَرِيژَيْ mah zaṛ-ēž-aī, do not become old!

A. From the Imperative are formed:

1) The Present.

Sing.

a) زَه دَرِيژَم (دَرَم) zah dar-ēž-am, (dar-am), I stand.

تَه دَرِيژِی (دَرِی) tah dar-ēž-ē (dar-ē), thou standest.

هَغَه دَرِيژِی (دَرِی) haγah dar-ēž-ī (dar-ī), he, she stands.

Plur.

مُوږ دَرِيژُو (دَرُو) mūž dar-ēž-ū (dar-ū), we stand.

تاسی دَرِیږَئی (دَرَئی) tāse dar-ēž-aī (dar-aī), you stand.

هَغَه دَرِیږِی (دَرِی) hayah dar-ēž-ī (dar-ī), they stand.

b) Sing.

زَه زَرِیږَم zah zaṛ-ēž-am, I become old.

etc. etc. (quite like دَرِیږَم).

2) The Subjunctive Present.

a) Sing.

زَه وُ دَرِیږَم zah vŏ dar-ēž-an, I may stand.

etc. etc. (like the Present).

b) Sing.

شَم { زَه زوْړ (m.) zah zōṛ / زَړه „ (f.) „ zaṛ-ăh } šam, I may become old.

شِی { „ تَه (m.) tah „ / „ „ (f.) „ „ } šē, thou mayst become old.

شِی { „ هَغَه (m.) hayah „ / „ „ (f.) „ „ } šī, he, she may become old.

شِی { هَغَه د زوْړ (m.) hayah de zōṛ / د زَړه „ (f.) „ de zaṛ-ăh } šī, he, she should become old.

Plur.

شُو { مُوږ زاړه (m.) mūž zāṛah / زَړِی „ (f.) „ zaṛ-ē } šū, we may become old.

شِئی { „ تاسی tāse „ / „ „ „ „ } šaī, you may become old.

شی { „ هغه hayah „ / „ „ „ „ } šī, they may become old.

شی { هغه د زاړه hayah de zāṛah / هغه د زړی „ de zaṛ-ē } šī, they should become old.

3) The Future.

a)

Sing.

زه به و درځم zah bah vŏ dar-ēž-am, I shall stand.

ته به و درځې tah bah vŏ dar-ēž-ē, thou wilt stand.

هغه به و درځي hayah bah vŏ dar-ēž-ī, he, she will stand.

Plur.

موږ به و درځو mūž bah vŏ dar-ēž-ū, we shall stand.

تاسی به و درځئ tāse bah vŏ dar-ē-ž-aī, you will stand.

هغه به و درځي hayah bah vŏ dar-ēž-ī, they will stand.

b)

Sing.

شم { زه به زړ (m.) zah bah zōṛ / زړه „ „ (f.) „ „ zaṛ-ăh } šam, I shall become old.

شی { „ „ ته (m.) tah „ „ / „ „ „ (f.) „ „ „ } šē, thou wilt become old.

شی { „ „ هغه (m.) hayah „ „ / „ „ „ (f.) „ „ „ } šī, he, she will become old.

Plur.

شُو	مُوږ بَه زَارَه (m.) mūž bah zāṛah زړ „ „ (f.) „ „ zaṛ-ē	šū, we shall become old.
شَئِی	„ „ تَاسِی (m.) tāse „ „ „ „ „ (f.) „ „ „	šaī, you will become old.
شِی	„ „ هَغَه (m.) hayah „ „ „ „ „ (f.) „ „ „	šī, they will become old.

B. From the participle preterite are formed:

4) The Imperfect.

a) Sing.

زَه دَرِيدَلَم, دَرِيدَم zah dar-ēd-al-am, dar-ēd-am, I stood.

تَه دَرِيدَلِی, دَرِيدِی tah dar-ēd-al-ē, dar-ēd-ē, thou stoodst.

هَغَه (m.) hayah dar-ēd-aḷ, he

هَغَه (f.) hayah dar-ēd-al-ăh, dar-ēd-ăh, she } stood.

Plur.

مُوږ دَرِيدَلُو, دَرِيدُو mūž dar-ēd-al-ū, dar-ēd-ū, we stood.

تَاسِی دَرِيدَلَئِی, دَرِيدِئِی tāse dar-ēd-al-aī, dar-ēd-aī, you stood.

هَغَه (m.) hayah dar-ēd-aḷ, dar-ēd-aḷ

„ (f.) „ dar-ēd-al-ē, dar-ēd-ē } they stood.

b) Sing.

زَه زَړيدَلَم, زَړيدَم zah zaṛ-ēd-al-am, zaṛ-ēd-am, I became old etc. etc. (like دَړيدَلَم etc.).

5) The Habitual Imperfect.

a) Sing.

زَه بَه دَړيدَلَم, بَه دَړيدَم zah bah darēd-al-am, bah darēd-am, I used to stand; etc. etc. (like the Imperfect).

b) Sing.

زَه بَه زَړيدَلَم, بَه زَړيدَم zah bah zaṛ-ēd-al-am, bah zaṛ-ēd-am, I used to become old; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

a)

*) دَړيدَلَی, دَړيدَلَیْ

زه, ته, هغه zah, tah, haγah

or

دَړيدَی, دَړيدَیْ

موږ, تاسی, هغه mūž, tāse, haγah

dar-ēd-al-ai, dar-ēd-al-ē, or dar-ēd-ai, dar-ēd-ē

(If) I, thou, he, she, we, you, they would stand; or: would that I etc. would stand!

b) Sing.

شَوَلَی, شَوَلِی, شَوَلَایْ

زه, ته, هغه (m.) zah, tah, haγah zōṛ

šv-al-ai, šv-al-ē, šv-al-āē

or

شَوَیْ, شَوِی, شَوَایْ

زړه „ „ „ (f.) „ „ „ zaṛ-ăh

or šv-ai, šv-ē, šv-āē

*) Or دَړيدَلَایْ dar-ēd-al-āē, دَړيدَایْ dar-ēd-āē.

(If) I, thou, he, she would become old; or: would that I, thou, he, she would become old!

Plur.

etc. شوَنَى	هَغَه زَارَه, تاسی, مُوږ (m.) mūž, tāse, haγah zāṛah		šv-al-ai etc.
or			or
etc. شوَی	زَړې „ „ „ (f.) „ „ „ zaṛ-ē		šv-ai etc.

(If) we, you, they would become old; or: would that we, you, they would become old!

7) The Aorist.

a) Sing.

زَه وُدَرِيدَلَم, وُدَرِيدَم zah vŏ dar-ēd-al-am, vŏ dar-ēd-am,

I stood; etc. etc. (like the Imperfect).

b) Sing.

*) شوَلَم, شوَم	زَه زوړ (m.) zah zōṛ		šv-am, šv-al-am,
	زَړه „ (f.) „ zaṛ-ăh		I became old.
شوِی, شوَلِی	„ ئه (m.) tah „		šv-ē, šv-al-ē,
	„ „ (f.) „ „		thou becamest old.
	شَه „ هَغَه (m.) haγah „ šạh,		he
شوَه, شوَلَه	„ „ (f.) „ „ šṿ-ăh, šv-al-ăh,		she
			became old.

Plur.

شوُو, شوَلُو	مُوږ زَارَه (m.) mūž zāṛah		šv-ū, šv-al-ū,
	زَړې „ (f.) „ zaṛ-ē		we became old.

*) شوَلَم is not so much in use as شوَم.

شوَئی, شوَلئی	„	تاسی (m.)	tāse	„	šv-aī, šv-al-aī, you became old.
	„	„ (f.)	„	„	
شوَل, شوُو, شوّه	„	هغه (m.)	haγah	„	šv-ū, šv-aḫ, šv-aḷ
	شوی, شوَلی	„	„ (f.)	„	„	šv-ē, šv-al-ē

they became old.

8) The Habitual Aorist.

a) Sing.

زه بَه وُدَرِیدَلَم, بَه وُدَرِیدَم zah bah vŏ dar-ēd-al-am, bah vŏ dar-ēd-am, I used to stand; etc. etc. (like the Imperfect).

b) Sing.

زَه بَه زوُر شوَم zah bah zōṛ šv-am, I used to become old. etc. etc. (like the Aorist).

C. With the participle perfect and the auxiliary „to be" are formed:

9) The Perfect.

a) Sing.

یَم	زه دَرِیدَلَی*)	(m.)	zah	dar-ēd-al-ai	yam, I have stood.
	دَرِیدَلی	„ (f.)	„	dar-ēd-al-e	
ئی	„	ئه (m.)	tah	„	ē, thou hast stood.
	„	„ (f.)	„	„	
دَی	„	هغه (m.)	haγah	„	dai, he has stood.
ده	„	„ (f.)	„	„	dah, she

*) Or دَرِیدَی dar-ēd-ai, fem. دَرِیدی dar-ēd-e, Plur. (com.) دَرِیدی dar-ēd-ī.

Plur.

یُو	مُوږ دَرِیدَلِی	mūž dar-ēd-al-ī	yū,	we have stood.
ئِی	تَاسِی „	tāse „	aī,	you have stood.
دِی	„ هَغَه	hayah „	dī,	they have stood.

b) Sing.

یَم	زَه زوړ شَوَی	(m.) zah zōṛ šavai	yam,	I have become old.
	زَه „ شَوِی	(f.) „ zaṛ-ăh šave		
ئِی	„ „ تَه	(m.) tah „ „	ē,	thou hast become old.
	„ „ „	(f.) „ „ „		
دَی	„ „ هَغَه	(m.) hayah „ „	dai,	he has become old.
دَه	„ „ „	(f.) „ „ „	dah,	she has become old.

Plur.

یُو	مُوږ زَارَه شَوِی	(m.) mūž zāṛah šavī	yū,	we have become old.
	زَړِی شَوِی „	(f.) „ zaṛ-ē savī		
ئِی	„ „ تَاسِی	(m.) tāse „ „	aī,	you have become old.
	„ „ „	(f.) „ „ „		
دِی	„ „ هَغَه	(m.) hayah „ „	dī,	they have become old.
	„ „ „	(f.) „ „ „		

10) The Subjunctive of the Perfect.

a) Sing.

وِی	هَغَه دَرِیدَلَی	(m.) hayah dar-ēd-al-ai	vī,	he, she may have stood.
	دَرِیدَلِی „	(f.) „ dar-ēd-al-e		

Plur.

هَغَه دَرِيدَلِي وِى (m. f.), haγah dar-ēd-al-ī vī, they may have stood.

b) Sing.

وِى { هَغَه زوړ شَوَى (m.) haγah zōṛ šavai
زَړَه شَوِى „ (f.) „ zaṛ-ăh šave } vī, he, she may here become old.

Plur.

شَوِى وِى { زَاړَه هَغَه (m.) haγah zāṛah
زړِى „ (f.) „ zaṛ-ē } šavī vī, they may have become old.

11) The Pluperfect.

a) Sing.

وم { زَه دَرِيدَلَىْ (m.) zah dar-ēd-al-ai
دَرِيدَلِي „ (f.) „ dar-ēd-al-e } vum, I had stood.

etc. etc.

b) Sing.

وم { زَه زوړ شَوَى (m.) zah zōṛ šavai
زَړَه شَوِى „ (f.) „ zaṛ-ăh šave } vum, I had become old.

etc. etc.

12) The Subjunctive of the Pluperfect.

a) Sing.

وم { زَه بَه دَرِيدَلَىْ (m.) zah bah dar-ēd-al-ai
دَرِيدَلِي „ „ (f.) „ „ dar-ēd-al-e } vum

I should have stood; etc. etc.

b) Sing.

وم { زه به زور شوی (m.) zah bah zōṛ šavai
زړه شوی „ „ (f.) „ „ zaṛ-ăh šave } vum

I should have become old; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a) Sing.

وای, وی, وئ { زه دریدلی (m.) zah dar-ēd-al-ai
دریدلی „ (f.) „ dar-ēd-al-e } vai, vē, vāē

(If) I would have stood; or: would that I had stood! etc. etc.

b) Sing.

وای, وی, وئ { زه زور شوی (m.) zah zōṛ šavai
زړه شوی „ (f.) „ zaṛ-ăh šave } vai, vē, vāē,

(If) I would have become old; or: would that I had become old! etc. etc.

14) The Past Future.

a) Sing.

یم { زه به دریدلی (m.) zah bah dar-ēd-al-ai
دریدلی „ „ (f.) „ „ dar-ēd-al-e } yam,

I shall have stood; etc. etc.

b) Sing.

یم { زه به زور شوی (m.) zah bah zōṛ šavai
زړه شوی „ „ (f.) „ „ zaṛ-ăh šave } yam, I shall have become old.

etc. etc.

III. Transitive verb ending in ạl.

Infinitiv: شَرَل, šaṛ-ạl, to eject.

Imperative.

Sing.

وُ شَرَه vŏ šaṛ-ah, eject!

Plur.

وُ شَرَئی vŏ šaṛ-aī, eject ye!

A. From the Imperative are formed:

1) The Present.

Sing.

زَه شَرَم zah šaṛ-am *), I eject.

تَه شَرِی tah šaṛ-ē, thou ejectest.

هَغَه شَرِی haɣah šaṛ-ī, he, she ejects.

Plur.

مُوږ شَرُو mūž šaṛ-ū, we eject.

تَاسِی شَرَئی tāse šaṛ-aī, you eject.

هَغَه شَرِی haɣah šaṛ-ī, they eject.

2) The Subjunctive of the Present.

Sing.

زَه وُ شَرَم zah vŏ šaṛ-am, I may eject (that I eject).

تَه وُ شَرِی tah vŏ šaṛ-ē, thou mayst eject.

*) Or: شَرَمَه šaṛ-amah, in the eastern (modern) dialect.

هَغَه وُ شَرِی hayah vŏ šaṛ-ī, he, she may eject.

هَغَه دِ وُ شَرِی hayah de vŏ šaṛ-ī, he, she shonld eject.

Plur.

مُوږ وُ شَرُو mūž vŏ šaṛ-ū, we may eject.

تَاسِی وُ شَرِئِی tāse vŏ šaṛ-aī, you may eject.

هَغَه وُ شَرِی hayah vŏ šaṛ-ī, they may eject.

هَغَه دِ وُ شَرِی hayah de vŏ šaṛ-ī, they should eject.

3) The Future.

Sing.

زَه بَه وُ شَرَم zah bah vŏ šaṛ-am, I shall eject.

etc. etc. (like the Present).

B. From the participle preterite are formed (with passive signification):

4) The Imperfect.

Sing.

زَه ئِی شَرَلَم zah ē šaṛ-al-am *), I was ejected by him.

تَه ئِی شَرَلِی tah ē šaṛ-al-ē, thou wast ejected by him.

هَغَه ئِی شَارَه (m.) hayah ē šāṛ-ah, he was ejected by him.

شَرَلَه „ „ (f.) „ „ šaṛ-al-ăh, she was ejected by him.

Plur.

مُوږ ئِی شَرَلُو mūž ē šaṛ-al-ū, we were ejected by him.

تَاسِی ئِی شَرَلَئِی tāse ē šaṛ-al-aī, you were ejected by him.

---

*) The pronominal suffix ئِی (by him, her, them) is only added to show the construction and use of these tenses.

هَغَه ئې شړَل (m.) hayah ē šaṛ-al
شړَلې „ „ (f.) „ „ saṛ-al-ē
} they were ejected by him.

5) The Habitual Imperfect.

Sing.

زَه بَه ئې شړَلَم zah bah ē šaṛ-al-am *), I used to be ejected by him, etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

شړَلَی, شړَلې, شړَلَاې or شړَی, شړې, شړَاې	مَا mā تَا tā هَغَه hayah مُوږ mūž تَاسُو tāsū هَغُوْ hāyō	šaṛ-al-ai, šaṛ-al-ē, šaṛ-al-āē or šaṛ-ai, šaṛ-ē, šaṛ-āē

(If) he, she, they would be ejected, or: would that he, she, they would be ejected (by me, thee, him, her, us you, them) **).

7) The Aorist.

Sing.

زَه وُ ئې شړَلَم zah vŏ ē šaṛ-al-am, I was ejected by him.
etc. etc. (like the Imperfect).

---

*) Or: زَه ئې شړَلَم بَه zah ē šaṛ-al-am bah.

**) This mood is only used in the third person Sing. and Plur., the first and second person being avoided to prevent confusion with other tenses. شړَلَی, شړَلې, شړَلَاې etc. is not subject to any inflexion.

8) The Habitual Aorist.

Sing.

زَه بَه ئِی وُ شَرَلَم zah bah ē vŏ šaṛ-al-am, I used to be ejected by him.

etc. etc. (like the Imperfect).

C. With the participle perfect and the auxiliary 'to be' are formed (with passive signification):

9) The Perfect.

Sing.

یَم	زَه ئِی شَرَلَی	(m.)	zah ē šaṛ-al-ai*)	yam, I have been ejected by him.
	شَرَلِی „ „	(f.)	„ ē šaṛ-al-e	
ئِی	„ „ تَه	(m.)	tah „ „	ē, thou hast been ejected by him.
	„ „ „	(f.)	„ „ „	
دَیْ	„ „ هَغَه	(m.)	hayah „ „	dai, he has been ejected by him.
دَه	„ „ „	(f.)	„ „ „	dah, she

Plur.

مُوږ ئِی شَرَلِی یُو	(com.)	mūž ē šaṛ-al-ī yū		we have been ejected by him.
تَاسِی „ „ ئِ		tāse „ „		aī, you have been ejected by him.
دِی „ „ هَغَه		hayah „ „		dī, they have been ejected by him.

10) The Subjunctive of the Perfect.

Sing.

وِی	هَغَه ئِی شَرَلَی	(m.)	hayah ē šaṛ-al-ai	vī, he, she may have been ejected by him.
	شَرَلِی „ „	(f.)	„ „ šaṛ-al-e	

*) Or شَرَی šaṛ-ai, fem. شَرِی šaṛ-e (شَړِ).

Plur.

وِی شَرَلِی ئِی هَغَه (com.) hayah ē šaṛ-al-ī vī, they may have been ejected by him.

11) The Pluperfect.

Sing.

وم	زَه ئِی شَرَلَی (m.) zah ē šaṛ-al-ai	vum, I had been ejected by him.	
	شَرَلِی „ „ (f.) „ „ šaṛ-al-e		
وی	„ „ تَه (m.) tah „ „	vē, thou hast been ejected by him.	
	„ „ „ (f.) „ „ „		
وُه	„ „ هَغَه (m.) hayah „ „	vuh, he	had been ejected by him.
وَه	„ „ „ (f.) „ „ „	văh, she	

Plur.

وُو مُوږ ئِی شَرَلِی (com.) mūẓ ē šaṛ-al-ī vū, we had been ejected by him.

وِئِی „ „ تَاسِی (com.) tāse „ „ vaī, you had been ejected by him.

وُو	„ „ هَغَه (m.)	hayah	„ „	vū	they had been ejected by him.
وِی	„ „ „ (f.)	„	„ „	vē	

12) The Subjunctive of the Pluperfect.

Sing.

وم زَه بَه ئِی شَرَلَی (m.) zah bah ē šaṛ-al-ai
شَرَلِی „ „ „ (f.) „ „ „ šaṛ-al-e
} vum,

I should have been ejected by him; etc. etc. (like the Pluperfect).

13. The Conditional (Optative) of the Pluperfect.

Sing.

وَى, وِى, وَاِى | زَه, تَه, هَغَه بِّى شَرَلَى (m.) zah, tah, hayah šaṛ-al-ai
وَاِى | شَرَلِى „ „ „ „ (f.) „ „ „ šaṛ-al-e | vai, vē, vāē

(If) I, thou, he, she would have been ejected by him; or: would that I, thou, he, she had been ejected by him!

Plur.

وَاِى, وِى, وَىْ, تَاسِى, هَغَه بِّى شَرَلِى, مُوږ (com.) mūž, tāse, hayah, šaṛ-al-ī vai, vē, vāē,

(If) we, you, they would have been ejected by him; or: would that we, you, they had been ejected by him!

14. The Past Future.

Sing.

يَم | زَه بَه بِّى شَرَلَى (m.) zah bah ē šaṛ-al-ai
„ | شَرَلِى „ „ „ (f.) „ „ „ šaṛ-al-e | yam, I shall have been ejected by him.

بِّى | „ „ „ تَه (m.) tah „ „ „
„ | „ „ „ „ (f.) „ „ „ „ | ē, thou wilt have been ejected by him.

وِى | „ „ „ هَغَه (m.) hayah „ „ „
„ | „ „ „ „ (f.) „ „ „ „ | vī, he, she will have been ejected by him.

Plur.

يُو | مُوږ بَه بِّى شَرَلِى (com.) mūž bah ē šaṛ-al-ī yū, we will have been ejected by him.

ئِ | تَاسِى „ „ „ tāse „ „ „ aī, you will have been ejected by him.

وِى | هَغَه „ „ „ hayah „ „ „ vī, they will have been ejected by him.

IV. The causal verb ending in aḷ.

Infinitive:

a) وېرول vēr-av-aḷ *), to frighten, primit. caus. verb.

b) جوړول jŏṛ-av-aḷ, to restore, derivat. caus. verb.

Imperative:

Sing.

a) وو وېروه vŏ vēr-av-ah, frighten!

b) کړه { جوړ (m.) jōṛ **) / جوړه (f.) jŏṛ-ăh } kṛah, restore!

مه جوړوه mah jŏṛ-av-ah, do not restore!

Plur.

a) وو وېروئ vŏ vēr-av-aī, do ye frighten!

b) کړئ { جوړ (m.) jōṛ / جوړې (f.) jŏṛ-ē } kṛ-aī, restore ye!

مه جوړوئ mah jŏṛ-av-aī, do ye not restore!

---

*) The primitive causal verb is quite regular; here it is put down chiefly in contradistinction to the derivative causal, in order to show the different conjugation of both.

**) The gender of the adjective must agree with the object of the verb. Instead of کړل the other auxiliary کول is also used in the Imperative, the Subjunctive of the Present, the Future and in the III person Sing. and Plural of the Aorist.

A. From the Imperative are formed:

1) The Present.

a) Sing.

زه وێروم zah vēr-av-am, I frighten.

تە وێروی tah vēr-av-ē, thou frightenest.

هغه وێروی haγah vēr-av-ī, he, she frightens.

Plur.

مونږ وێروو mūž vēr-av-ū, we frighten.

تاسی وێروئ tāse vēr-av-aī, you frighten.

هغه وێروی haγah vēr-av-ī, they frighten.

b) Sing.

زه جوړوم zah ǰōṛ-av-am, I restore.

etc. etc. (like وێروم).

2. The Subjunctive of the Present.

a) Sing.

زه وُ وێروم zah vŏ vēr-av-am, I may frighten.

etc. etc.

b) Sing.

کړم { زه جوړ zah ǰōṛ (m.) / زه جوړه „ „ ǰōṛ-ăh (f.) } kṛ-am, I may restore.

کړی { „ تە tah „ „ / „ „ „ „ „ } kṛ-ē, thou mayst restore.

کړی { „ هغه haγah „ „ / „ „ „ „ „ } kṛ-ī, he, she may restore.

کړی { هغه د جوړ haγah de ǰōṛ (m.) / جوړه „ „ „ „ ǰōṛ-ăh (f.) } kṛ-ī, he, she should restore.

Plur.

کړو { مونږ جوړ mūž ǰōṛ (m.) / جوړی „ „ ǰōṛ-ē (f.) } kṛ-ū, we may restore.

کړئ { „ تاسی tāse' „ „ / „ „ „ „ „ } kṛ-aī, you may restore.

کړی { „ هغه „ „ „ / „ „ „ „ „ } kṛ-ī, they may restore.

کړی { هغه د جوړ haγah de ǰōṛ / جوړی „ „ „ „ ǰōṛ-ē } kṛ-ī, they should restore.

3. The Future.

a) Sing.

زه به وډیروم zah bah vŏ vēr-av-am, I shall frighten.

etc. etc. (like the Present).

b) Sing.

کړم { (m.) زه به جوړ zah bah ǰōṛ / (f.) جوړه „ „ „ „ ǰōṛ-ăh } kṛ-am, I shall restore,

etc. etc. (like the Subjunctive).

B. From the participle preterite are formed: (with passive signification)

4) The Imperfect.

a) Sing.

زه ئی وډیرولم zah ē vĕr-av-al-am, I was frightened by him.

تَه ئِی وِیرَوِلِی tah ē vĕr-av-al-ē, thou wast frightened by him.

هَغَه ئِی وِیرَاوه (m.) haγah ē vēr-áv-ŏh, he
وِیرَوِلَه „ „ (f.) „ „ vĕr-av-al-ăh, she
} was frightened by him.

Plur.

مُوږ ئِی وِیرَوِلُو mūž ē vĕr-av-al-ū, we were frightened by him.

تَاسِی ئِی وِیرَوِلَئِی tāse ē vēr-av-al-aī, you were frightened by him.

هَغَه ئِی وِیرَوِل (m.) haγah ē vĕr-av-al
وِیرَوِلِی „ „ (f.) „ „ vĕr-av-al-ē
} they were frightened by him.

b) Sing.

زَه ئِی جوړَوِلَم zah ē jŏṛ-av-al-am, I was restored by him.
etc. etc. (like وِیرَوِلَم).

5) The Habitual Imperfect.

a) Sing.

زَه بَه ئِی وِیرَوِلَم zah bah ē vēr-av-al-am, I used to be frightened by him; etc. etc. (like the Imperfect).

b) Sing.

زَه بَه ئِی جوړَوِلَم zah bah ē jōṛ-av-al-am, I used to be restored by him; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

a) b) Sing.

وِيرَوَلَى , وِيرَوَلِى , وِيرَوَلَاىِ	مَا mā تَا tā هَغَه hayah	vēr-av-al-ai, vēr-av-al-ē, vēr-av-al-āē.
جۆرَوَلَىْ , جۆرَوَلِى , جۆرَوَلَاىِ	مُوږ mūž تَاسُو tāsū هَغُوْ hayō	jōṛ-av-al-ai, jōṛ-av-al-ē, jōṛ-av-al-āē.

(If) he, she, they would be frightened (restored) by me, thee, him, her, us, you, them; or: would that he, she, they would be frightened (restored) by me! etc.

7) The Aorist.

a) Sing.

زَه وُ بَى وِيرَوَلَم zah vŏ ē vēr-av-al-am, I was frightened by him; etc. etc. (like the Imperfect).

b) Sing.

كړَم	زَه بَى جۆړ (m.) zah ē jŏṛ جۆړَه „ „ (f.) „ „ jŏṛ-ăh	kṛ-am, I was restored by him.
كړِى	„ „ هَ (m.) tah „ „ „ „ „ (f.) „ „ „	kṛ-ē, thou wast restored by him.
كړ, كړَه , كړَ „ „ هَغَه (m.) hayah „ „ kaṛ, kṛ-ạh, he كړَه, كړَلَه „ „ „ (f.) „ „ „ kṛ-al-ăh, kṛ-ăh, she		was restored by him.

Plur.

کړو { مُوږ ئې جوړ (m.) mūž ē jōṛ / جوړې „ „ (f.) „ „ jōṛ-ē } kṛ-ū, we were restored by him.

کړئ { „ „ تاسې (m.) tāse „ „ / „ „ „ (f.) „ „ „ } kṛ-aī, you were restored by him.

کړه, کړل „ „ هغه (m.) haγah „ „ kṛ-ạl, kṛ-ạh
کړې, کړلې „ „ „ (f.) „ „ „ kṛ-al-ē, kṛ-ē } they were restored by him.

8) The Habitual Aorist.

a) Sing.

زه به ئې و ويروَلَم zah bah ē vŏ vēr-av-ăl-am, I used to be frightened by him; etc. etc. (like the Aorist-Imperf.).

b) Sing.

کړم { زه به ئې جوړ (m) zah bah ē jōṛ / جوړه „ „ „ (f.) „ „ „ jōṛ-ăh } kṛ-am, I used to be restored by him; etc. etc. (like the Aorist).

C. With the participle perfect and the auxiliary „to be" are formed (with passive signification):

9) The Perfect.

a) Sing.

يَمه { زه ئې ويروَلَی (m.) zah ē vēr-av-al-ai / ويروَلې „ „ (f.) „ „ vēr-av-al-e } yam, I have been frightened by him.

etc. etc. (cf. the Perfect of the trans. verb, sub III).

b) Sing.

یم { زَہ ئے جوړ کړی (m.) zah ē ǰōṛ kaṛ-ai
{ جوړہ „ „ (f.) „ „ ǰōṛ-ăh kaṛ-e } yam, I have been restored by him.

etc. etc.

Plur.

کړی یو { مونږ ئے جوړ (m.) mūž ē ǰōṛ
{ جوړی „ „ (f.) „ „ ǰōṛ-ē } kaṛ-ī yū, we have been restored by him.

etc. etc.

10) The Subjunctive of the Perfect.

a) Sing.

وی { هغه ئے ویروَلی (m.) hayah ē vēr-av-al-ai
{ ویروَلی „ „ (f.) „ „ vēr-av-al-e } vī, he, she may have been frightened by him.

Plur.

هغه ئے ویروَلی وی (com.) hayah ē vēr-av-al-ī vī, they may have been frightened by him.

b) Sing.

وی { هغه ئے جوړ کړی (m.) hayah ē ǰōṛ kaṛ-ai
{ جوړہ „ „ (f.) „ „ ǰōṛ-ăh kaṛ-e } vī, he she may have been restored by him.

Plur.

کړی وی { هغه ئے جوړ (m.) hayah ē ǰōṛ
{ جوړی „ „ (f.) „ „ ǰōṛ-ē } kaṛ-īvī, they may have been restored by him.

11) The Pluperfect.

a) Sing.

وم { زَہ ئے ویروَلی (m.) zah ē vēr-av-al-ai
{ ویروَلی „ „ (f.) „ „ vēr-av-al-e } vum, I had been frightened by him.

etc. etc. (cf. the Pluperf. of the trans. verb, sub III).

b) Sing.

, وم { زَہ بَہ ئِی جۆڕ کَرَی (m.) zah bah ē jŏṛ kaṛ-ai
{ جۆڕَہ „ „ „ (f.) „ „ „ jŏṛ-ăh kaṛ-e } vum, I had been restored by him.

etc. etc.

12) The Subjunctive of the Pluperfect.

a) Sing.

, وم { زَہ بَہ ئِی وِیرَوَلَی (m.) zah bah ē vēr-av-al-ai
{ وِیرَوَلِی „ „ „ (f.) „ „ „ vēr-av-al-e } vum,

I should have been frightened by him; etc. etc.

b) Sing.

, وم { زَہ بَہ ئِی جۆڕ کَرَی (m.) zah bah ē jŏṛ kaṛ-ai
{ جۆڕَہ „ „ „ (f.) „ „ „ jŏṛ-ăh kaṛ-e } vum,

I should have been restored by him; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a) Sing.

وِی, وَیْ { هَغَہ, تَہ, زَہ (m.) zah, tah, haγah ē vēr-av-al-ai
وَایْ { وِیرَوَلِی „ „ „ „ (f.) „ „ „ „ vēr-av-al-e } vai, vē, vāē,

(If) I, thou, he, she had been frightened by him; or: would, that I, thou, he, she had been frightened by him!

Plur.

وَایْ, وِی, وَیْ هَغَہ ئِی وِیرَوَلِی, تَاسِی, مُوږ (com.), mūž, tāse, haγah ē vēr-av-al-ī vai, vē, vāē,

(If) we, you, they had been frightened by him; or: would that we, you, they had been frightened by him!

b) Sing.

وَیْ, وِی, وَای { زَه, تَه, هَغَه بَّی جوْړ کَړی (m.) zah, tah, hayah ē jŏṛ kaṛ-ai; جوْړه کړی „ „ „ „ (f.) „ „ „ „ jŏṛ-ăh kaṛ-e } vai, vē, vāē,

(If) I, thou, he, she had been restored by him; or: would that I, etc.

Plur.

کړی etc. وَی { مُوږ, تاسی, هَغَه بَّی جوْړ (m.) mūž, tāse, hayah ē jŏṛ; جوْړی „ „ „ „ (f.) „ „ „ „ jŏṛ-ē } kaṛ-ī vai, etc.

(If) we, you, they had been restored by him; or: would that we, etc.

14) The Past Future.

a) Sing.

یَمه { زَه بَه بَّی وِیرَوَلی (m.) zah bah ē vēr-av-al-ai; وِیرَوَلی „ „ „ (f.) „ „ „ vēr-av-al-e } yam.

I shall have been frightened by him; etc. etc.

b) Sing.

یَمه { زَه بَه بَّی جوْړ کَړی (m.) zah bah ē jŏṛ kaṛ-ai; جوْړه کړی „ „ „ (f.) „ „ „ jŏṛ-ăh kaṛ-e } yam,

I shall have been restored by him; etc. etc.

V. The Passive.

Infinitive (not in use).

Imperative.

Sing.

Primit. trans. verb. a)

شَه { وُ شَاړه, وُ شَړَلَی (m.) vŏ-šāṛah, vŏ šaṛalai; وُ شَړَلَه, وُ شَړَلی (f.) vŏ šaṛal-ăh, vŏ šaṛale } šah, be ejected!

Deriv. causal. verb. b)

شه { جۏړ کړی (m.) jōṛ kaṛai / جۏړه کړی (f.) jōṛ-ăh kaṛe } šah, be restored!

or:

شه { جۏړاوه jōṛāvŏh / جۏړوله jōṛavalăh } šah.

Plur.

a)
شئی { وُ شړل, وُ شړلی (m.) vŏ šaṛal, vŏ šaṛalī / وُ شړلی, وُ شړلی (f.) vŏ šaṛalē, vŏ šaṛalī } šaī, be ye ejected!

b)
کړی شئی { جۏړ (m.) jōṛ / جۏړی (f.) jōṛē } kaṛī šaī, be ye restored!

or

شئی { جۏړول (m.) jōṛavăl / جۏړلی (f.) jōṛavalē } šaī.

1) The Present.

a) Sing.

شم, کیږم { زه شاړه, شړلی (m.) zah šāṛăh, šaṛalai / شړله, شړلی „ (f.) „ šaṛalăh, šaṛale } šam, kēžam, I am ejected.

etc. etc. *).

Plur.

شو, کیږو { مونږ شړل, شړلی (m.) mūž šaṛal, šaṛalī / شړلی, شړلی „ (f.) „ šaṛalē, šaṛalī } šū, kēžū, we are ejected.

*) The participles remain the same through all the three persons of the Singular and Plural respectively; we therefore only exhibit the first person.

b)

Sing.

شَم { زَہ جوڕ کَرَی (m.) zah jŏṛ kaṛai
جوڕَہ کَرِی „ (f.) „ jŏṛăh kaṛe } šam, I am restored.

etc. etc.

Plur.

کَرِی شُو { مُوږ جوڕ (m.) mūž jŏṛ
جوڕی „ (f.) „ jŏṛē } kaṛī šū, we are restored.

or:

Sing.

شَم { زَہ جوڕاوَہ (m.) zah jŏṛāvŏh
جوڕَولَہ „ (f.) „ jŏṛavalăh } šam.

etc. etc.

Plur.

شُو { مُوږ جوڕَول (m.) mūž jŏṛavạl
جوڕَولی „ (f.) „ jŏṛavalē } šū,

etc. etc.

2) The Subjunctive of the Present.

a)

Sing.

شَم { زَہ وُشَارَہ, وُشَرَلَی (m.) zah vŏ šāṛạh, vŏ šaṛalai
وُشَرَلَہ, وُشَرِلی „ (f.) „ vŏ šaṛalăh, vŏ šaṛale } šam, I may be ejected.

etc. etc. (like the Present).

b)

Sing.

شَم { زَہ جوڕ کَرَی (m.) zah jŏṛ kaṛai
جوڕَہ کَرِی „ (f.) „ jŏṛăh kaṛe } šam, I may be restored.

etc. etc. (like the Present).

or:

Sing.

شَم { زَه جوړاوُه (m.) zah jŏṛāvŏh / جوړوَلَه „ (f.) „ jŏṛavalăh } šam.

etc. etc. (like the Present).

3) The Future.

a) Sing.

*) شَم { زَه بَه وُ شارَه (m.) zah bah vŏ šāṛạh, šaṛalai / شَرَلَه „ „ „ (f.) „ „ „ šaṛalăh, šaṛale } šam, I shall be ejected.

etc. etc.

b) Sing.

شَم { زَه بَه جوړ کَرَی (m.) zah bah jŏṛ kaṛai / جوړَه کَړی „ „ (f.) „ „ jŏṛăh kaṛe } šam, I shall be restored.

etc. etc.

or;

Sing.

شَم { زَه بَه جوړاوُه (m.) zah bah jŏṛāvŏh / جوړوَلَه „ „ (f.) „ „ jŏṛavalăh } šam.

etc. etc.

4) The Imperfect.

a) Sing.

شوَم, کیدَم { زَه شارَه (m.) zah šāṛạh, šaṛalai / شَرَلَه „ (f.) „ šaṛalăh, šaṛale } švam, kēdam, I was ejected.

etc. etc.

---

*) Or:

زَه بَه شارَه, شَرَلَی کیږم m. (without the prefix وُ),

etc. etc.

b) Sing.

شوَم { زه جوړ کړی (m.) zah jōṛ kaṛai / جوړه کړی „ (f.) „ jōṛăh kaṛe } švam, I was restored.

etc. etc.

or:

Sing.

شوَم { زه جوړاوُه (m.) zah jōṛāvŏh / جوړوَلَه „ (f.) „ jōṛavalăh } švam.

etc. etc.

5) The Habitual Imperfect.

a) Sing.

شوَم, کیدَم { زه به شاړه, شړلی (m.) zah bah šāṛăh, šaṛalai / شړله, شړلی „ „ (f.) „ „ šaṛalăh, šaṛale } švam, kēdam,

I used to be ejected. etc. etc.

b) Sing.

شوَم { زه به جوړ کړی (m.) zah bah jōṛ karai / جوړه کړی „ „ (f.) „ „ jōṛăh kaṛe } švam, I used to be restored.

etc. etc.

or:

Sing.

شوَم { زه به جوړاوُه (m.) zah bah jōṛāvŏh / جوړوَلَه „ „ (f.) „ „ jōṛavalăh } švam.

etc. etc.

6) Conditional (Optative) of the Imperfect.

a) Sing.

شوَی, شوِی, شوَای { زه شارِه, شَرَلی (m.) zah šāṛah, šaṛalai
شَرَلَه وشَرَلِی „ (f.) „ šaṛalăh, šaṛale } švai, švē, švāē,

(If) I etc. would be ejected; or: would that I etc. would be ejected! etc. etc.

b) Sing.

شوَی, شوِی, شوَای { زه جوړ کَړی (m.) zah jōṛ kaṛai
جوړه کړی „ (f.) „ jōṛăh kaṛe } švai, švē, švāē,

(If) I etc. would be restored: would that I etc. would be restored! etc. etc.

or:

Sing.

etc. شوی { زه جوړاوه (m.) zah jōṛāvŏh
جوړوَلَه „ (f.) „ jōṛavalăh } švai etc.

7) The Aorist.

a) Sing.

شوَم { زه وُ شارِه, شَرَلی (m.) zah vŏ šāṛah, šaṛalai
وُشَرَلَه, شَرَلِی „ (f.) „ vŏ šaṛalăh, saṛale } švam, I was ejected.

etc. etc.

b) Sing.

شوَم { زه جوړ کَړی (m.) zah jōṛ kaṛai
جوړه کړی „ (f.) „ jōṛăh kaṛe } švam, I was restored.

etc. etc.

or:

Sing.

شوَم { زه جوړاوه (m.) zah jōṛāvŏh
جوړوَلَه „ (f.) „ jōṛavalăh } švam.

etc. etc.

8) The Habitual Aorist.

b) Sing.

شوم { زه به وُ شارَه (m.) zah bah vŏ šāṛah, šaṛalai / شَړَلَه „ „ „ (f.) „ „ „ šaṛalăh, šaṛale } švam.

I used to be ejected; etc. etc.

b) Sing.

شوم { زه به جوړ کړی (m.) zah bah jōṛ kaṛai / جوړه کړی „ „ (f.) „ „ jōṛăh kaṛe } švam, I used to be restored.

etc. etc.

or:

Sing.

شوم { زه به جوړاوه (m.) zah bah jōṛāvŏh / جوړوله „ „ (f.) „ „ jōṛavalăh } švam.

etc. etc.

9) The Perfect.

a) Sing.

یم { زه شړلی شوی (m.) zah šaṛalai šavai / شړلی شوی „ (f.) „ šaṛale šave } yam, I have been ejected.

etc. etc.

Plur.

مونږ شړلی شوی یو (com.) mūž šaṛalī šavī yū, we have been ejected.

b) Sing.

یم { زه جوړ کړی شوی (m.) zah jōṛ kaṛai šavai / جوړه کړی شوی „ (f.) „ jōṛăh kaṛe šave } yam,

I have been restored; etc. etc.

Plur.

یُو کړی شوی { مونږ جوړ (m.) mūž jōṛ / جوړې „ (f.) „ jōṛē } kaṛī šavī yū,

we have been restored; etc. etc.

10) The Subjunctive of the Perfect.

a) Sing.

وی { هغه شړلی شوی (m.) hayah šaṛalai šavai / شړلې „ (f.) „ šaṛale šave } vī, he, she may have been ejected.

Plur.

هغه شړلي شوی وی (com.) hayah šaṛalī šavī vī, they may have been ejected.

b) Sing.

وی { هغه جوړ کړی شوی (m.) hayah jōṛ kaṛai šavai / جوړه کړی شوی „ (f.) „ jōṛ-ăh kaṛe šave } vī, he, she may have been restored.

Plur.

کړی شوی وی { هغه جوړ (m.) hayah jōṛ / جوړې „ (f.) „ jōṛē } kaṛī šavī vī, they may have been restored.

11) The Pluperfect.

a) Sing.

وم { زه شړلی شوی (m.) zah šaṛalai šavai / شړلې „ (f.) „ šaṛale šave } vum,

I had been ejected; etc. etc.

b) Sing.

زه جوړ کړی شوی (m.) zah jōṛ kaṛai šavai
زه جوړه کړی شوی (f.) „ jōṛăh kaṛe šave
} وم vum,

I had been restored; etc. etc.

12) The Subjunctive of the Pluperfect.

a) Sing.

زه به شړلی شوی (m.) zah bah šaṛalai šavai
شړلی شوی „ „ (f.) „ „ šaṛale šave
} وم vum,

I should have been ejected; etc. etc.

b) Sing.

زه به جوړ کړی شوی (m.) zah bah jōṛ kaṛai šavai
جوړه کړی شوی „ „ (f.) „ „ jōṛăh kaṛe šave
} وم vum,

I should have been restored; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a) Sing.

زه شړلی شوی (m.) zah šaṛalai šavai
شړلی شوی „ (f.) „ šaṛale šave
} وی, وې, وای vai, vē, vāē,

(If) I had been ejected; or: would that I had been ejected!
etc etc.

b) Sing.

زه جوړ کړی شوی (m.) zah jōṛ kaṛai šavai
جوړه کړی شوی „ (f.) „ jōṛăh kaṛe šave
} وی etc. vai etc.

(If) I had been restored; or: would that I had been restored!
etc. etc.

14) The Past Future.

a) Sing.

ډم { زه به شړلی شوی (m.) zah bah šaṛalai šavai
{ شړلی شوی „ „ (f.) „ „ šaṛale šave } yam,

I shall have been ejected; etc. etc.

b) Sing.

ډم { زه به جوړ کړی شوی (m.) zah bah ǰōṛ kaṛai šavai
{ جوړه کړی شوی „ „ (f.) „ „ ǰōṛăh kaṛe šave } yam,

I shall have been restored; etc. etc.

VI. The defective verb تلل tl-aḷ, to go.

Infinitive: تلل tl-aḷ, to go.

Imperative.

Sing.

ځه, لاړ شه, وړ شه ḍ-ah, lāṛ šah, var šah, go!

Plur.

ځئ, لاړ شئ, وړ شئ ḍ-aī, lāṛ šaī, var šaī, go ye!

1) The Present.

Sing.

زه ځم zah ḍ-am, I go.

ته ځې tah ḍ-ē, thou goest.

هغه ځي hayah ḍ-ī, he, she goes.

Plur.

مُوږ خُو mūž ḍ-ū, we go.

تَاسِی خُئِی tāse ḍ-aī, you go.

هَغَه خِی hayah ḍ-ī, they ge.

2) The Subjunctive of the Present.

Sing.

زَه لَاړ شَم ,وَړ شَم *) zah lāṛ šam, var šam, I may go.

تَه لَاړ شِی tah lāṛ sē, thou mayst go.

هَغَه لَاړ شِی hayah lāṛ šī, he, she may go.

هَغَه دِ لَاړ شِی hayah de lāṛ šī, he, she should go.

Plur.

مُوږ لَاړ شُو mūž lāṛ šū, we may go.

تَاسِی لَاړ شَئِی tāse lāṛ šaī, you may go.

هَغَه لَاړ شِی hayah lāṛ šī, they may go.

هَغَه دِ لَاړ شِی hayah de lāṛ šī, they should go.

3) The Future.

Sing.

زَه بَه لَاړ شَم ,زَه بَه وَړ شَم **) zah bah lāṛ šam, zah bah var šam, I shall go. etc. etc. (like the Subjunctive).

---

*) وُلَاړَم vŏ lāṛ-am and لَاړَم lāṛ-am is also in use; خَم is hardly ever found in the Subjunctive. وَړ شَم is regularly conjugated.

**) زَه بَه خَم is also found in the Future.

4) The Imperfect.

Sing.

*) زَه تلَلَم, تلَم zah tl-al-am, tl-am, I went.

تَه تلَلی, تلی tah tl-al-ē, tl-ē, thou wentst.

هَغَه تَه (تَ) (m) hayah t-ạh (tạ), he
تلَلَه, تلَه „ (f.) „ tl-al-ăh, tl-ăh, she } went.

Plur.

مُوږ تلَلُو, تلُو mūž tl-al-ū, tl-ū, we went.

تَاسی تلَلَئی, تلَئی tāse tl-al-aī, tl-aī, you went.

هَغَه تلَل, تلّه (m.) hayah tl-ạl, tl-ạh
تلَلی, تلی „ (f.) „ tl-al-ē, tl-ē } they went.

5) The Habitual Imperfect.

Sing.

زَه بَه تلَلَم, تلَم zah bah tl-al-am, tl-am, I used to go.
etc. etc. (like the Imperfect).

6) Conditional (Optative) of the Imperfect.

**) تلَلَیْ, تلَلی, تلَلای { هَغَه, تَه, زَه zah, tah, hayah
مُوږ, تَاسی, هَغَه mūž, tāse, hayah } tl-al-ai, tl-al-ē, tl-al-āē.

(If) I, thou, he, she, we, you, they would go; or: would that I, thou etc. would go!

---

*) Either form may be used.

**) The form لَارَیْ lāṛai etc. is also used (derived from the Aorist).

7) The Aorist.

Sing.

زه لارم, وړلارم *) zah lāṛ-am, vŏ lāṛ-am, I went.
ته لاړې, وړلاړې tah lāṛ-ē, vŏ lāṛ-ē, thou wentst.
هغه لار, وړلار **) (m.) hayah lāṛ, vŏ lāṛ, he
لاړه, وړلاړه „ (f.) „ lāṛ-ăh, vŏ lāṛ-ăh, she } went.

Plur.

مونږ لاړو, وړلاړو mūž lāṛ-ū, vŏ lāṛ-ū, we went.
تاسې لاړئ, وړلاړئ tāse lāṛ-aī, vŏ lāṛ-aī, you went.
هغه لاړل, وړلاړل (m.) hayah lāṛ-ạl, vŏ lāṛ-ạl
لاړې, وړلاړې „ (f.) „ lāṛ-ē, vŏ lāṛ-ē } they went.

8) The Habitual Aorist.

Sing.

زه به لارم, به وړلارم zah bah lāṛ-am, bah vŏ lāṛ-am, I used to go.
etc. etc. (like the Aorist).

The tenses and moods, which are formed with the participle perfect (تلی tl-al-ai or ټلی tal-ai) and the auxiliary „to be“, are quite regular.

---

*) The full form لاړلم lāṛ-al-am and وړلاړلم vŏ lāṛ-al-am is also in use in the I. and II pers. Sing. and Plur. and in the III pers. fem. Sing. and Plur.

**) لاړشه is also used.

VII. The defective verb رَاغلَل rā-ɣl-ą̄l, to come.

Infinitive: رَاغلَل rā-ɣl-ą̄l, to come.

Imperative.

Sing. رَا شَه, رَا خَه rā-ḳah, rā šah, come!

Plur. رَا شَئی, رَا خَئی rā-ḳaī, rā-šaī, come ye!

1) The Present.

Sing.

زَه رَاخَم zah rā-ḳ-am, I come.

etc. etc.

2) Subjunctive of the Present.

Sing.

زَه رَاشَم zah rā-šam, I may come.

etc. etc.

3) The Future.

Sing.

زَه بَه رَا شَم, or; رَا بَه شَم zah bah rā-šam, or: rā bah šam, I shall come; etc. etc.

4) The Imperfect.

Sing.

زَه رَا تلَلَم, رَا تلَم zah rā-tl-al-am, rā-tl-am, I came.

etc. etc. (like the Imperfect of تلَل).

5) The Habitual Imperfect.

Sing.

زَه بَه رَا تلَلَم, بَه رَا تلَم zah bah rā-tl-al-am, bah rā-tl-am, I used to come; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

زَه رَا تلَلی, رَا تلَلی, رَا تلَلای (رَا تلَلای) zah rā-tl-al-ai, tl-al-ē, tl-al-āe (rā-tl-āē),

(If) I etc. would come; or: would that I etc. would come!

etc. etc. (like the Conditional of تلَل).

7) The Aorist.

Sing.

زَه رَاغْلَم, رَاغْلَم zah rā-γl-al-am, rā-γl-am, I came.

تَه رَاغْلی, رَاغْلی tah rā-γl-al-ē, rā-γl-ē, thou camest.

هَغه رَاغی (m.) hayah rā-γai, he

هَغه رَاغْلَه, رَاغْلَه „ (f.) „ rā-γl-al-ăh, rā-γl-ăh, she } came,

Plur.

مُوږ رَاغْلَلو, رَاغْلو mūž rā-γl-al-ū, rā-γl-ū, we came.

تَاسی رَاغْلَلئی, رَاغْلئی tāse rā-γl-al-aī, rā-γl-aī, you came.

هَغه رَاغْلَل, رَاغْلَه (m.) hayah rā-γl-aḷ, rā-γl-aḥ

رَاغْلی, رَاغْلی „ (f.) „ rā-γl-al-ē, rā-γl-ē } they came.

Other form of the Aorist *).

Sing.

زَه وُرغْلَم zah vŏraγl-am, I came.

تَه وُرغْلی tah vŏraγl-ē, thou camest.

هَغه وُرغی (m.) hayah vŏraγ-ai, he

هَغه وُرغْلَه „ (f.) „ vŏraγl-ăh, she } came.

*) This form comes from the Infinitive وُرغْلَل vŏraγl-aḷ (cf. § 119) and is only used in the Aorist; vŏ is a verbal prefix and not the prefix of the Aorist.

Plur.

مۇږ وړغلو mūž vŏraγl-ū, we came,

تاسې وړغلئ tāse vŏraγl-aī, you came.

هغه وړغلل , وړغلله (m.) haγah vŏraγl-ạl, vŏraγl-ạh } they came.

„ وړغلې (f.) „ vŏraγl-ē }

8) The Habitual Aorist.

Sing.

زه به وړغلم or زه به راغلم zah bah rā-γl-am or: zah bah vŏraγl-am, I used to come; etc. etc. (like the Aorist).

The other tenses and moods, formed with the participle perfect راغلی rā-γlai *), come, and the auxiliary „to be", are quite regular.

*) The full form راغلليّ rā-γl-al-ai is not in use. Instead of راغلی rā-γl-ai, راتلی rā-tlai may also be substituted, both participles perfect having the same signification.

Corrections.

On page 221 after the superscription: Tenses and moods etc. § 148 should be added and the following §§ up to § 152 (inclus.) should be advanced by one respectively. An occasional slip or misplacement of the vowel-points could not always be avoided though great care was taken in this respect; but the reader will find no difficulty in setting a few mistakes of this kind right. For instance on p. 220, l. 18 instead of کړو read کړو; p. 316, l. 18. 20 instead of شپې read شپې.

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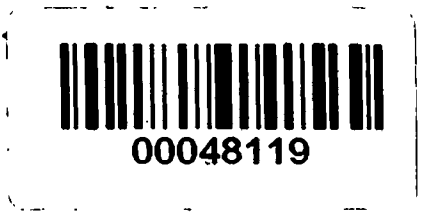

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